

FOR MEN ONLY

UNITED STATES NAVY
AND
MARINE CORPS
CHARACTER EDUCATION
SERIES I

Prepared
at
U. S. NAVAL TRAINING CENTER
Bainbridge, Maryland

God give us men!
A time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie.
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, suncrowned, who live above the fog
In public duty and in private thinking.

-- John Holland

CONTENT

The discussions outlined in this manual were designed for presentation in six periods according to the following order:

1. The Mark of a Man
2. The Measure of a Man
3. A Guide for Men
4. A Man Among Men (Review)
5. A Man - - And Women
6. This Man, This Woman

In the text alternate discussions on the same subject are provided for classes 2 and 3. Both strive for the same objectives; they differ only slightly in their approach to the matter.

OBJECTIVES

The ultimate objective of the Character Education Program is "To help effect a mature and secure individual who will live with moral integrity in peace and harmony with himself, his neighbor and his God." It has been further stated that: "Present plans envision the Character Education Program as a continuing process for all personnel in whatever area of service they may happen to be."

In the light of the foregoing, the immediate objectives of the Character Education Program on the recruit level should be twofold:

1. To lay the groundwork for other levels of the Character Education Program.
2. To meet the basic needs of men just entering military service.

The term "basic needs" merits explanation. The problem of recruits are numerous but some are isolated or episodic in nature. Obviously all of these cannot be discussed. The problems of individuals not common to the group should be treated in counselling interviews; episodic difficulties, such as homesickness, will resolve themselves - - at least to some extent - - with time.

SUBJECT MATTER

Topics were selected in view of the objectives listed above. In the first three classes an attempt is made to acquaint recruits with the fundamental ideas of character, principles and moral law. The fourth period serves as a review and a transition to the final subjects which deal with specific problems that are closely linked to character development.

Originally a discussion on "Adjustment to Group Living" and another on "Habits" were planned. As a result of classroom experience the project team came to believe that discussions on principles and moral law were more basic and included the general ideas that might have been discussed in the topics proposed at first.

Objections may be raised that the first discussions are not practical or specific and that as a result they are difficult to present. Repeated trial of these presentations in the classroom has demonstrated that they can be successful if simple terminology and concrete examples are used. It may be true that such specific topics as "Profanity," "Drinking," or the like might be more popular, but it is believed that the ones chosen are more beneficial on this level.

ORDER OF PRESENTATIONS

It is strongly urged that the suggested order of presentation be maintained if possible. The sequence of thought in the first three makes it imperative so far as they are concerned. (Each individual is responsible for the development of his character; character is developed by adherence to principle; principles should be based on the moral law.) The purpose of the fourth, especially as a transition, would be defeated if it were placed elsewhere. The discussions on sex and marriage should logically come last if they are to be introduced as concrete applications of the fundamentals of character development.

A problem arises with this arrangement. It would seem better, for practical reasons, if the one on sex were to be given before the recruits go on liberty and that the one on marriage be given early to forestall ill-advised marriage on Boot Leave. To meet this problem two things are contemplated: a talk to be given by a petty officer on the difficulties of early marriage in the service and a showing of the film, "To Be Held in Honor," in connection with the "Conduct Ashore" lecture.

METHOD

A Questionnaire-Discussion method was devised and used in the trial-run of these discussions. Each class started with the administration of a brief questionnaire. These were distributed as the recruits entered the room. At the proper time, after the answers were marked, the papers were quickly collected.

The following advantages were noted:

1. It immediately placed the recruits in the area of discussion and enabled them to follow it with greater ease.
2. It stimulated thought and elicited participation.

3. It insured a basis for oral discussion.
4. The natural curiosity on the part of the individual to compare his responses with those reached in the group discussion resulted in better attention and greater interest.

In this manual a sample questionnaire is provided for each subject. This may be mimeographed or another may be prepared by the instructor. In the event that an instructor prefers to develop his own questionnaire, the following suggestions are made:

1. Each question should lead to a specific area of the discussion.
2. They should be arranged according to the same logical sequence that will be followed in the discussion.
3. The questionnaires are intended as an aid to discussion rather than a survey of attitudes. If the questions are properly worded, they can be used as tools to elicit desired responses and prevent the discussion from lagging.

Although the project team never referred directly to the questionnaires during the discussions, an instructor might do this if the group does not participate sufficiently in the discussion.

CLASSROOM PROCEDURE

1. ADVANCE NOTICE. Company Commanders should be advised in advance that each recruit should bring a pencil and notebook to these classes. While it is generally understood that these are standard equipment, there is a widespread notion that they are not required for Character Education.
2. SEATING ARRANGEMENT. Where possible the seats should be arranged to enable the instructor to maintain visual contact with all members of the class. In a long narrow room this can be accomplished by placing the chairs in several long rows facing the side. As a result of this arrangement some recruits at either end may have difficulty in viewing the black board. This, however, seems to be less of a disadvantage than having the instructor far removed from part of the class.
3. USE OF BLACKBOARD. Frequent use of the blackboard in listing responses from the class is strongly recommended. It is also suggested that the instructor place the words "Character Education" and his last name at the top of the board for each discussion and permit them to remain. Under this he might also list the title of the particular discussion being given. This procedure will help to familiarize the class with the term Character Education. (In a survey made in the Spring of 1957, it was discovered that practically none of the recruits could identify the phrase.)

4. DISTRIBUTION OF QUESTIONNAIRES. To save time and confusion the questionnaires are best distributed while the recruits are filing into the classroom. This has the added benefit of giving the individuals something to look at before the class actually starts.

5. NOTES. For the following reasons it is strongly advocated that the recruits be required to take notes:

- a. It improves retention.
- b. It helps the recruits to realize that these classes are an integral part of their training.
- c. It aids individuals to focus attention and follow the course of the discussion.

6. SUMMARIZING. At the end of each period it is beneficial to have one member of the class summarize the discussion. (A suggested summary is given at the end of each discussion in the manual.) At the beginning of the succeeding class it is again desirable to have an individual give a resume of the preceding discussion.

ATTITUDE OF THE INSTRUCTOR

It is axiomatic in education that the instructor communicates not only by his words but also by his attitude. What, then, should the attitude of a good discussion leader be, particularly in the field of Character Education? Many opinions have been expressed on this question. They are synthesized here for the consideration of the instructor.

A good discussion leader should be:

1. **FRIENDLY:** to influence men in their personal lives it is important that the instructor evidence genuine interest in them.
2. **FIRM:** to maintain good order with a minimum of effort it should be made evident from the beginning that this is expected.
3. **SERIOUS:** a bit of humor may help the presentation; too much may incline the recruits to take the subject lightly.
4. **ENTHUSIASTIC:** the group is more likely to consider the matter important if it feels that the instructor considers it important.
5. **APPRECIATIVE:** to encourage participation every contribution should be acknowledged even if it is irrelevant, unimportant or poorly phrased; no idea should be brushed aside roughly.
6. **PATIENT:** differences of opinion help to spark discussion. Even when the instructor suspects (as occasionally happens) that an individual is trying to bait him or is unreasonably stubborn, he should reply with tact and kindness.
7. **ALERT:** the instructor must control the discussion; he should see that it does not go far afield and that no individual in the class dominates it to the exclusion of others.

8. CAUTIOUS: there are sensitive areas that can not and must not be discussed in the classroom. This is particularly true in the discussions on sex and marriage. In such cases the instructor should understand that he has no obligation (and in some instances, no right) to answer every question that is raised. Whenever a point is brought up that is even slightly controversial from a religious viewpoint, the recruit should be referred to a chaplain for counselling outside the classroom. It is desirable that the instructor be quick to perceive any tendency to encroach on such areas and forestall it if possible.

THE MANUAL

At the beginning of each discussion the objectives are briefly stated. On the following pages a sample questionnaire and an outline of the discussion are provided. After these, on the odd-number pages, full discussion lines are given. These are sufficient to cover the subject adequately. On the facing pages (the even-number pages) supplemental material is offered that the instructor might choose to incorporate in the discussion. There is also sufficient space for the instructor to make his own notes so that this manual will become his personal handbook.

DISCUSSION ONE

THE MARK OF A MAN

PERSONAL RESPONSIBILITY FOR CHARACTER DEVELOPMENT

OBJECTIVES

1. To encourage acceptance of responsibility for personal development by:
 - a. Emphasizing the importance of character;
 - b. Stressing the decisive role of the individual;
 - c. Developing a sense of urgency.
2. To outline the Character Education Program in the Navy and Marine Corps.

QUESTIONNAIRE

	<u>TRUE</u>	<u>FALSE</u>
1. "What kind of a man I will be" is something I never think about.	_____	_____
2. We all want the respect of others.	_____	_____
3. Sometimes it is not a man's fault if he turns out bad.	_____	_____
4. A man can change his character.	_____	_____
5. What we do in the Navy doesn't matter much because we will get a fresh start when we return to civilian life.	_____	_____

OUTLINE

I. CHARACTER DEVELOPMENT

- A. General ideas of character
 - 1. Meaning
 - 2. Distinguished from reputation
 - 3. Importance
- B. The individual and his character
 - 1. Personal survey of present condition
 - a. Need
 - b. Difficulty
 - 2. Discussion of factors in development
 - a. Heredity
 - b. Environment
 - c. Personal response
 - 3. Importance of personal effort
- C. Time for character development
 - 1. Present
 - a. Awakened interest in self
 - b. Pliability of youth
 - 2. Future
 - a. Possibility
 - b. Increasing difficulty

II. CHARACTER EDUCATION IN THE U. S. NAVY AND MARINE CORPS

- A. Need
 - 1. Youth
 - 2. Influences of service environment
 - 3. Importance to the service
- B. Means
 - 1. Religion
 - a. Opportunities afforded
 - b. Importance to character demonstrated in Korea
 - 2. Character Education Program
 - a. History
 - b. Scope
 - c. Character Education Classes

III. SUMMARY

NOTES -- QUOTES -- ILLUSTRATIONS

THOUGHTS OF SELF COMMON IN ADOLESCENCE

Psychologists point out that a person in his teens is apt to be more preoccupied with himself than he will be at any other period in life. This is due partly, they say, to the fact that he is not too sure that he will be accepted by others. In high school and college he is concerned about this. So he begins to wonder about himself; he asks: "Do I have what it takes? Am I the kind of person that people like?"

DISCUSSION LINES

INTRODUCTION

Good morning (afternoon). I am _____. This is the first of a series of classes, called "Character Education Classes, " which you will have as part of your Recruit Training.

HERE THE INSTRUCTOR WRITES "CHARACTER EDUCATION" AND HIS LAST NAME ON THE BLACKBOARD. THIS HEADING SHOULD BE PERMITTED TO REMAIN ON THE BOARD THROUGHOUT THE PERIOD.

Toward the end of this period I will explain the background of these classes more fully.

These classes will be conducted as discussions. I will ask you to express your opinions and then we will talk them over. In this way we should be able to arrive at some sound conclusions that will be helpful to each of us. From the beginning, let's get it straight: we do not intend to argue; we simply want to think things out together -- some things of interest and importance. Do not hesitate to state your ideas so long as you are sincere but try to follow the course of the discussion and keep your comments within the limits of the subject.

Because of the large size of this group it will be better if you will raise your hand when you want to volunteer an answer or express some idea. If everyone were to speak at once, it would cause considerable confusion.

At the end of the class I will call on someone to summarize the discussion. For this purpose we want you to take down a few notes on what you consider the important items.

I sincerely hope that you will find these classes interesting and profitable.

THE INSTRUCTOR SHOULD HAVE THE CLASS FILL OUT THE QUESTIONNAIRES. WHEN THEY ARE COLLECTED, HE PROCEEDS AT ONCE TO THE DISCUSSION.

PART ONE: CHARACTER DEVELOPMENT

GENERAL IDEAS OF CHARACTER

What kind of a man will I be? How many of you have ever asked yourselves this question?

PRACTICALLY ALL WILL RAISE THEIR HANDS.

DESIRE FOR ACCEPTANCE

Psychologists affirm that desire for social acceptance is one of man's great driving forces. The important thing is that he seek the respect of the right kind of people. And basically every man does want to be accepted by the right kind of people. The criminal who has deliberately built up a reputation for lawlessness so that he will be accepted by other criminals may seem proud of his bad reputation. Actually he is not. He still wishes that the law-abiding community would accept him. That yearning is shown in the attempt of some gangsters to maintain a front of respectability and in the decision of others to go "legit" after years of crime.

Since most of you have, that indicates that this is a matter of common interest -- and this is what we are going to discuss today.

What word do we have that means, "the kind of person" a man is?

CHARACTER

What we are really asking, then, is "What will be my character as a man? The word "character" comes from a Greek word which indicated the mark stamped on a coin to show its worth. Character, then, is simply the "Mark of a Man" which shows what kind of a man he is.

There is another word, "reputation." Does it mean the same as "character?"

NO

What is the difference?

REPUTATION IS WHAT OTHERS THINK OF YOU: CHARACTER IS WHAT YOU REALLY ARE. (THIS RESPONSE USUALLY COMES IMMEDIATELY. IF IT DOES NOT, IT WILL BE HELPFUL TO ASK SEPARATELY: WHAT IS CHARACTER? WHAT IS REPUTATION?)

Lincoln expressed this idea picturesquely when he said: "Character is like a tree and reputation like its shadow."

Is it important that you have a good reputation?

YES

Why do you say that reputation is important?

WE ALL WANT TO BE LIKED, TO BE RESPECTED AND ACCEPTED BY OTHERS. IT MAY BE MENTIONED BY SOME THAT GOOD REPUTATION IS IMPORTANT FOR BUSINESS AND SOCIAL SUCCESS.

Well, is it possible that a man might have a good reputation without having a good character to back it up?

YES, SOMETIMES. THE INSTRUCTOR MIGHT CONFIRM THIS BY NOTING THAT INVESTIGATIONS MADE BY VARIOUS AGENCIES OFTEN EXPOSE THE CORRUPTION OF INDIVIDUALS WHO WERE HELD IN ESTEEM.

If that is true, would you say that so long as a man enjoys a good reputation, it doesn't matter what he is really like?

TWO RESPONSES ARE DESIRED: 1. A MAN HAS TO LIVE WITH HIMSELF. 2. PEOPLE WILL USUALLY GET TO KNOW YOU FOR WHAT YOU REALLY ARE. THE INSTRUCTOR CAN ACKNOWLEDGE THE SECOND RESPONSE WITH LINCOLN'S WORDS: "YOU CAN FOOL SOME OF THE PEOPLE SOME OF THE TIME..." BOTH RESPONSES ARE USUALLY

GOOD REPUTATION NOT ENOUGH

How many times have you seen pictures of criminals hiding their faces as they were leaving the courtroom? Why are they ashamed? Because their real character has become known; the reputation they had built up has been shattered. One racketeer struck a photographer who tried to take his picture. When he did, he said: "I have kids." He was ashamed that they should get to know him for what he really was rather than what they thought he was.

IMPORTANCE OF CHARACTER

1. More important than wealth: "Not to wealth is renown given but to character." (Cato, 175, B.C.)
2. More important than ability: It has been noted that in Washington's time there were many men with more intelligence and ability than he had. He rose above them because of his strong character.
3. Lincoln was poor; he was homely in appearance; he suffered great disappointments. What made him great? It was nothing that he had on the outside. All he had was what was within him.

IMPORTANCE OF SELF-EVALUATION

It is important to have a realistic picture of one's self; and this means to be aware both of one's good points and one's bad points. To ignore either one and exaggerate the other can be harmful. The first automobiles that were made had both good and bad features. If the manufacturers had considered only the worthwhile features and ignored the defects, no improvements would ever have been made; we would still be riding around in 1900 model cars. If they had not had faith in the good points and allowed themselves to be discouraged by the defects they found, they would have given up, and we would be riding around in horse-drawn buggies today. Knowing our strengths gives us confidence; realizing our weaknesses makes it possible for us to plan improvements.

DIFFICULTY OF SELF-EVALUATION

Pride is the stumbling block to self-evaluation. This can be overcome by thinking first of one's strong points, for everyone has some. After he has done this, a man can face his shortcomings more courageously since he knows that the picture will not be entirely bad.

ADMIRAL ARLEIGH BURKE: "This is the hardest thing in the world to do: to evaluate yourself."

GAINED EASILY. SOMETIMES THEY MAY BE PHRASED IN SUCH TERMS AS: YOU'VE GOT A CONSCIENCE; CHARACTER USUALLY LEADS TO REPUTATION.

In other words you would say that there are two things a man wants: the respect of others and self-respect; and that the only firm basis for both of these is having a good character. Looking at it this way, good character is even more important than reputation. That seems to be what one philosopher meant when he said: "The only way to compel men to think good of us is to do good."

The importance of character is emphasized in a motto inscribed on an old schoolhouse in Germany. It reads:

When wealth is lost, nothing is lost.
When health is lost, something is lost.
When character is lost, all is lost.

If you asked yourself this question then, "what kind of a man do I WANT to be," your answer would have to be that you want to be a worthwhile individual, proud of yourself and accepted by others. And psychologists tell us that this is true of every man. No man just up and says, "I'm bad and I intend to be bad."

THE INDIVIDUAL AND HIS CHARACTER

So we see what kind of man you want to be but before you can answer the question, "What kind of man WILL I be," there is something else you must first ask. What is that?

WHAT KIND OF A MAN AM I RIGHT NOW?

It is not enough for a navigator to know what his destination is. Everyday he must check his position to find out where he is, to make sure that the ship is on a course that will lead to its destination. So you must -- each one -- check your position. Each one must determine his own condition. Right now, am I satisfied with myself? As I am now, have I a right to the respect of others? What are my good traits and my bad traits? Is it easy to make such a self-examination?

NO.

Why not?

NO ONE LIKES TO ADMIT HIS FAULTS, EVEN TO HIMSELF.

Yet, you must do it or you will wander aimlessly on the sea of life.

Each one of you must answer this question for himself. What we are more interested in right now, is this: what has made you whatever you are? What factors have influenced your development?

CHARACTER NOT DETERMINED BY HEREDITY

In a series of newspaper articles based on Dr. Frank S. Caprio's book Helping Yourself With Psychiatry, the following points are noted:

1. "Tainted heredity" is often used as an alibi for one's own shortcomings.
2. At most a man inherits only a tendency to respond to specific situations in the same way as his parents.
3. Personality traits are acquired.
4. A man's future depends on his personality-reactions to such situations as ill health, disappointments, grief, financial reverses and the like.

EXAMPLES SHOWING CHARACTER NOT FORMED BY ENVIRONMENT AND HEREDITY

1. TONY CURTIS (real name, Bernard Schwartz): Movie star, highly respected individual, a devoted husband and father. He lived in dire poverty for the first seventeen years of his life. He suffered discrimination because of the religion and foreign nationality of his family. Because his parents spoke Hungarian in the home, he knew little English when he first began to associate with other children. Of this he later said: "My struggle to speak English as they did seemed funny to everyone but me. This was the beginning of a hostile attitude I developed because I felt 'different' from other people." He was hardened by the sights and morals of the slum neighborhood in which he lived. Stealing and malicious mischief were the daily routine of the gangs with which he traveled. At seventeen he joined the Navy and served in the Submarine Service during WWII. This seems to have helped him, for when he was discharged he finished High School and began to look for a job. He soon gave up, however. With three of his old buddies he set out to pull a robbery. At the last moment he backed out. This was the turning point. As he later remarked: "I realize now that for a long time I was a potentially dangerous person. I was weak, uncompromising. What I wanted, I took. Some people stand up to the pressures of life. Some don't even try. I had a habit of blaming everyone or everything but myself." The change was not easy. Curtis refers to it as a "gradual, sometimes painful, readjustment. He studied drama and eventually reached Hollywood. Even there he made mistakes. Today, however, he seems to be a secure and respected individual. In a speech at Seward Park High School in New York he spoke out of his own experience when he told the students: "Be proud of the things that are yours because God made you that way. If you come from a minority, or if you are poor, don't use that as an excuse. If I can get where I am with the little I had going for me and the lot I had going against me, you can too. If you don't get anything out of life, you have only yourselves to blame."

2. RICHARD LOEB -- NATHAN LEOPOLD: convicted thrill-killers in the century's most sensational murder case. Both came from millionaire families and were reared in the fashionable South Shore section of Chicago. Their family relationship seems to have been good. Loeb, for instance, in a letter called his parents "my wonderful mother and father." In both cases their allowances were unlimited. Both were brilliant students: Loeb at 17 was the youngest student ever grad-

(cont'd p. 12)

ENVIRONMENT AND HEREDITY. (ENVIRONMENT WILL USUALLY BE THE FIRST THING MENTIONED. SOMETIMES THE CLASS WILL LIST HOME, SCHOOL, CHURCH, NEIGHBORHOOD, ETC. IN SUCH CASES THE INSTRUCTOR NEED ONLY ASK FOR ONE WORD THAT INCLUDES ALL THESE THINGS. THIS WILL ELICIT THE TERM ENVIRONMENT. ONCE ENVIRONMENT IS OBTAINED, HEREDITY IS NORMALLY FORTHCOMING. IT IS GOOD AT THIS TIME TO EXPLAIN THAT NOT ONLY ARE PHYSICAL TRAITS INHERITED BUT ALSO PSYCHOLOGICAL TENDENCIES.

Now there are some who say that a man is completely the product of his heredity and environment: that a man is bound to be like his father ("A chip off the old block") or that he is completely determined by the circumstances under which he lived. At any rate, he has nothing to do with it himself. What do you think of this idea?

THIS SHOULD EVOKE A GOOD DISCUSSION LEADING TO THE ACKNOWLEDGMENT OF PERSONAL RESPONSIBILITY FOR CHARACTER DEVELOPMENT.

1. MOST COMMONLY, THE CLASS WILL REJECT THE IDEA WITH STATEMENTS SUCH AS: IT'S UP TO THE INDIVIDUAL; YOU HAVE FREEWILL.

IF SO, THE NEXT QUESTION SHOULD BE: WHY DO YOU SAY THAT?

THE ANSWERS WILL BE: a) GENERAL ("JUST BECAUSE A MAN COMES FROM A GOOD FAMILY OR GOOD NEIGHBORHOOD DOESN'T NECESSARILY MEAN HE WILL TURN OUT GOOD"); b) PERSONAL EXPERIENCE ("I KNOW A MAN ..."); c) HISTORY (SOME WELL-KNOWN INDIVIDUAL FROM THE PAST OR PRESENT WILL BE CITED AS AN EXAMPLE. IF NOT, THE INSTRUCTOR MIGHT SUGGEST SOME.) THERE MAY BE A TENDENCY ON THE PART OF A FEW TO MINIMIZE OR COMPLETELY DENY THE INFLUENCE OF HEREDITY AND ENVIRONMENT. THIS IS NOT DESIRABLE. THE DISCUSSION SHOULD BE SO GUIDED THAT THE EFFECT OF THESE FACTORS IS ACKNOWLEDGED.

2. OCCASIONALLY, INDIVIDUALS MAY AGREE WITH THE NOTION THAT MAN IS COMPLETELY A PRODUCT OF HEREDITY AND ENVIRONMENT. IN SUCH CASES THE INSTRUCTOR MAY SUGGEST THAT IF THIS IS TRUE, NO CRIMINAL SHOULD EVER BE PUNISHED SINCE HE CANNOT HELP BEING A CRIMINAL. IF THIS FAILS, AN EXAMPLE, SUCH AS THIS, ADDRESSED TO THE INDIVIDUAL MAY BE TRIED: "IF A MAN WERE TO ATTACK YOUR GIRL FRIEND, WOULD YOU BLAME HIM OR WANT HIM PUNISHED? YOU SHOULDN'T BECAUSE, YOU SAY, HE CAN'T HELP IT." IN THIS WAY, IT MAY BE SHOWN THAT OUR WHOLE SYSTEM OF REWARD AND PUNISHMENT IS BASED ON THE PRINCIPLE OF PERSONAL RESPONSIBILITY.

3. IF THE DISCUSSION LAGS, IT CAN BE STIMULATED BY POSING THE FOLLOWING QUESTIONS. "IF A MAN COMES FROM UPRIGHT PARENTS AND A GOOD NEIGHBORHOOD, IS HE BOUND TO BE A FINE MAN HIMSELF?" (IT HAS BEEN FOUND BEST TO USE THIS QUESTION FIRST.) "IF A MAN HAD AN UNFORTUNATE BACKGROUND, IS HE BOUND TO BECOME A CRIMINAL?"

Summing it all up, then what you say is this: heredity and environment strongly influence a man's development but the deciding factor is his personal response to these influences. A son who has a drunken father may respond either by becoming a drunkard himself or a very temperate man. It's up to him.

uated from the University of Michigan; Leopold at 18 was the youngest ever graduated from the University of Chicago. In 1924 they kidnapped and killed fourteen year old Bobby Franks in an attempt to commit the perfect crime. Following their arrest they soon confessed and were sentenced to life imprisonment. They escaped execution by pleading mental illness, but Loeb in a letter to his parents acknowledged: "Of one thing I am certain, tho' -- and that is that I have no one to blame but myself."

LACK OF RESPONSIBILITY: SIGN OF IMMATURITY

Many authors note that it is normal for a child to make excuses rather than to accept responsibility for himself. If he breaks a window, his playmates made him do it. If he gets poor grades in school, it happened because his teacher does not like him. We expect this of children because they are children. We do not expect it of men. When we hear adults blame everyone and everything else but themselves for their mistakes and failures, we consider them weak and childish. It is the part of a man to sholder responsibility for himself. Since we expect it of others, we should also do it ourselves.

When we ask, then, "What kind of a man will I be," what must be the answer?

WHATEVER I MAKE MYSELF. IT'S UP TO YOU.

It's up to you. You are responsible for the development of your own character. If you have been fortunate to have a good background, that will make it easier for you but it does not guarantee that you will be a worthwhile man. On the other hand, if you were not so fortunate -- and there may be some such men here -- you can still be whatever kind of man you want to be. It's up to you. This is an inspiring thought: the realization that we are the "masters of our fate." It is also a sobering one, for it means that we can never make excuses. If we become men of sterling character, the credit will be ours. If not, the blame is also ours.

TIME FOR DEVELOPMENT

Some years ago -- say when you were eight or ten years old -- did you think much about this question: "What kind of a man will I be?" Or did the question take a different form then?

A FEW MAY SAY YES, BUT SOMEONE WILL PROBABLY ADVANCE THIS IDEA: NO, WE WERE WONDERING WHAT WE WOULD BE: COWBOY, POLICEMAN, JET PILOT, ETC. IF THIS DOES NOT HAPPEN, THE INSTRUCTOR SHOULD SUGGEST IT. IT WILL BE ACCEPTED BY THE GROUP.

Why, do you think, that this new thought has come to you now?

BECAUSE WE ARE MATURING. THE CLASS MAY EXPRESS IT AS: GETTING OLDER, MORE SERIOUS, OR IN SOME SIMILAR PHRASE.

What do you mean when you say that you are "maturing?"

BECOMING MEN. CHANGING FROM BOYS TO MEN. SOME MAY MENTION: BEGINNING TO TAKE ON RESPONSIBILITIES. IF THE LATTER IS NOT BROUGHT UP, THE INSTRUCTOR CAN OBTAIN IT BY ASKING: "WHAT ARE SOME OF THE SIGNS OF MATURITY?"

So, during this time you will pretty well form your manhood -- determine the kind of men that you will be perhaps 20 or 30 years from now. And if you want to be really mature, you must face this responsibility as well as others -- the responsibility for your own character as a man. As a matter of fact, common sense indicates that a man should make this his very first task in living -- to take charge of his own life.

Does this mean that a man cannot change his character in later life?

NO, BUT IT WILL BE HARDER.

CONSTANT EFFORT NEEDED FOR DEVELOPMENT OF CHARACTER

1. A bank in a large city uses this as a motto for its depositors: WISHING WON'T DO IT; SAVING WILL. It is the same with character. Merely wishing to be a man of character will not make you that; you must work at it. Daydreaming will never make you worthwhile; personal effort will.
2. If a man really wants to know how he should live, he must constantly remake himself. This has been called "life's greatest achievement."

NOW IS THE TIME

All too often we fail to realize the importance of the present moment. In Booth Tarkington's book, "Penrod," He notes that the great theme of boyhood conversation is: "When I get to be a man ...". He says that youth considers its present state commonplace and unimportant. On the other hand, when men get old, they frequently say: "When I was a boy ...". People are always going to do something in the future or they are lamenting what they should have done in the past. Too seldom do they consider what they ought to do here and now.

NOTE

In speaking of the bad influences in Navy life the instructor should point out that these are associated with it and not caused by the Navy; that, as a matter of fact, the Navy is interested in lessening their effect. Perhaps one of the most serious factors (and one that is not too apparent to the recruits) is the false sense of freedom that results from being away from home. Special consideration might be given to this item if time permits.

You know how it is with cement: when it is freshly mixed, it is easy to mold it into any shape you want; once it hardens, it is far more difficult; for then you have to work on it with a pick or chisel. It's pretty much the same with character.

Accordingly you ought to work at it NOW. "It's Later Than You Think" were the words of a popular song. They apply to this matter. With every passing day your character is being formed -- for better, for worse. The man who wakes up in later years to find that he is not the man he would want to be will find it difficult then to change. It is a sad thing to hear older people lament: "If I had my life to live over" Now is the time to build your character as you want it. Now is the time to take charge of your life, to make worthwhile decisions about the loyalties, purposes and ambitions that shall control your life.

PART TWO: CHARACTER EDUCATION IN THE NAVY

NEED

Youth is an important period in anyone's life. In your case most of these important years will be spent in a new environment -- in the Navy. How will this influence the development of your character?

HERE, IF TIME PERMITS, IT MAY BE DESIRABLE TO HAVE THE MEN LIST THE GOOD AND THE BAD INFLUENCES OF NAVY LIFE. THEY WILL SUGGEST SOME OF THE FOLLOWING:

GOOD

ASSUMING RESPONSIBILITY
EDUCATION
GOOD COMPANIONS
DISCIPLINE

BAD

LONELINESS
ALCOHOL
GAMBLING
BAD COMPANIONS
FALSE SENSE OF FREEDOM

IT IS NOT NECESSARY THAT THEY MENTION ALL. THE INTENTION HERE IS SIMPLY TO HAVE THEM RECOGNIZE THAT THEY WILL BE EXPOSED TO VARIOUS INFLUENCES.

Sometimes you hear it said that the Navy "ruined" a man: you might hear a mother complain, "My boy was a good boy until he went into the Navy and the Navy made a bum out of him." What do you think of this idea?

THE CLASS WILL ANSWER THAT HE WAS A BUM BEFORE COMING INTO THE NAVY OR, BETTER, THAT HE MADE A BUM OF HIMSELF. WHEN ASKED FURTHER, THEY WILL ACKNOWLEDGE THAT HE RESPONDED TO THE WRONG INFLUENCES IN NAVY LIFE.

MILITARY AND CIVILIAN LEADERS ON THE NEED FOR CHARACTER

1. ADMIRAL ARLEIGH BURKE: "Technical advances and the possibilities of the nuclear age notwithstanding, it is men who will eternally remain as the one essential ingredient to successful maritime operations." (In a number of speeches Admiral Burke has repeated this idea: "There is nothing more important than people.")
2. ADMIRAL ROBERT M. CARNEY: "Startling new devices and skills have appeared and stranger innovations are in the offing, but there is still one familiar note: The demand for people of intelligence and character."
3. ADMIRAL ARTHUR RADFORD: "I consider it equally essential to arm them //men in the service// with the best weapons of mind and spirit as to provide them with the best modern machines of war."
4. RADM H. G. RICKOVER: "Democracy guarantees to the individual the freedom to develop his mind and character to his maximum potential ... so that he may put them to use not only for himself but for the community as well ..."
5. HARRY S. TRUMAN: "To meet the crisis that now hangs over the world we need many different kinds of strength -- military, economic, political and moral. And of all these, I am convinced that moral strength is the most vital."
6. CHARLES E. WILSON: As Secretary of Defense, Mr. Wilson stated that we may be able to prevent World War III if we act "from a foundation of spiritual, moral and military strength, and with the help of God."
7. CHARLES A. LINDBERGH: "Short-term survival may depend on the knowledge of nuclear physicists and the performance of supersonic aircraft, but long-term survival depends alone on the character of man."

EXCERPTS FROM BUPERS INSTRUCTION 1743.2

(Issued by the Chief of Naval Personnel and the Commandant of the Marine Corps.)

"The protection and development of moral standards is a direct responsibility of every general and flag officer, commanding officer and subordinate officer. Noncommissioned officers and petty officers must be required to share in, and assume, this responsibility of leadership ... "Every means must be exercised to strengthen the moral, spiritual and religious lives of the officers and men of the Naval Establishment ... "... commanding officers in every echelon will:

a. Insure that all personnel are reached by group instruction and by personal interview on all matters that promote the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individual concerned.

b. Take a personal interest in the off-duty activities of personnel and insure the availability of a well-rounded program of religious, educational, and recreational activities.

c. Insure that the type of entertainment presented, the contents of publications sold or circulated, including ship, station, and post newspapers, and the activities of officers' and enlisted men's clubs conform to established moral standards."

In the environment of the Navy, as in any other, your personal development will be determined by your personal response. Here as in civilian life, it's up to you. On the other hand, the Navy is aware that your character is important not only to you but to the Navy and the country as well. Admiral Arleigh Burke, as Chief of Naval Operations, stated emphatically: "The basis of military strength is the strength of man. The strength of the individual man rests on a foundation of moral character."

MEANS

For its own sake, then, the Navy is interested in your character. In addition the Navy recognizes that it has an obligation to you and to your parents to help you. There are two ways, among others, in which it does this: 1) by encouraging you to practice your religion; 2) through the Character Education Program.

The practice of religion aids the formation of good character by fostering ideals of good and wholesome living. In the practice of their faith, too, many men find the strength to follow these ideals. In other words, religion not only gives men worthwhile convictions but also it offers divine strength -- help from God -- to live by those convictions. Major William E. Mayer, Army psychiatrist, who made a study of the prisoners of war after their return from Korea made this statement: "A really convinced religious person, be he a devout Catholic, or devout Orthodox Jew, or a member of a fundamentalist Protestant sect -- whatever his religion, if it had been part of his whole life ... such a man often was able to defend himself and his principles with this armament."

Merely professing some faith will never increase a man's worth. How much good religion will do, depends on how you respond. If religion is to aid in the development of your character, you must practice in daily life the teachings of your faith.

HISTORY

An organized program to aid men in the development of character is not something new in the Navy. As far back as 1921 classes were conducted in Training Centers for this purpose. In 1951, however, the Character Education Program was formally established on a service-wide scale. It was prompted by a Memorandum from the Secretary of Defense to the Secretaries of the Army, Navy and Air Force, calling on them to protect the moral welfare of service personnel. The Secretary of Defense pointed out that this is the duty of all Commanding Officers and that a greater effort should be made to meet this responsibility.

Acting on this, the Chief of Naval Personnel and the Commandant of the Marine Corps spelled out the responsibilities of Commanding Officers:

1. they are to see that all men are reached by group instruction;
2. take personal interest in the off-duty activities of personnel;
3. insure that publications, entertainments and activities aboard a ship or station conform to accepted standards.

CONCLUSION

Ideas from these paragraphs, reprinted from Christians Stand Guard, a pamphlet prepared by Joseph C. Dana, Director, the Department of Ministry to Armed Forces Personnel, might be used for concluding remarks.

Did you ever try to imagine what it's like to stand in the ring after the warning bell has sounded for the first round, and the manager and trainer have climbed through the ropes? Terribly lonesome, isn't it? You realize for the first time that you are completely on your own. Sure, your seconds are just outside the ropes, gritting their teeth for you, and all your friends are pulling for you and yelling their heads off — but what happens up there in the squared circle is entirely up to you.

You take into that ring all that you have learned and the results of all of your training. You have learned all you can about your opponent. You are certain that a lot of people you love and respect want you to win. But now each momentary decision, each right or wrong thing that you do will be your decision and your act. Only the foolish man listens now to the shouted advice from the ringside. Now you stand alone. It's up to you whether you win or lose.

In a very real sense granting you your place as a man in society sets you in the ring — alone. You take into this new situation all the training that home, school, church, and the gang have given you. You know that everyone worth caring about is pulling for you to come through. You'll enter with all the knowledge you can get about the problems and temptations you face.

But when the going gets rough and the decisions hard to make, it will be up to you — alone — whether you stand firm or back up. The real man stands strongly on the firmness of his own character and wins through on his own.

CLASSES

These classes are part of the program; they are the group instruction that we have just mentioned. It is the Commanding Officer who is responsible for them. They are not intended to take the place of religious instruction or practice but rather to supplement them. Neither are they found only in Recruit Training. Wherever you go in the Navy (or Marine Corps) you will have classes like these. In each area of Navy (or Marine) life you will find a different series. They are sometimes conducted by chaplains; sometimes by line officers or petty officers. (We might also note that a similar program exists in the Army and Air Force.)

What is the purpose of these classes, then? Is it to MAKE you better men?

SOME FEW MAY SAY YES, BUT OTHERS WILL CORRECT THEM WITH THE STATEMENT THAT THEY ARE TO HELP THEM MAKE THEMSELVES BETTER MEN. IF THE INSTRUCTOR WISHES TO PURSUE THE DISCUSSION FURTHER, THE GROUP WILL ACKNOWLEDGE THAT IT IS UP TO THEM HOW MUCH THE DISCUSSIONS WILL HELP THEM: IT WILL DEPEND ON THEIR OWN PERSONAL EFFORT.

All we are going to do in these classes is to discuss matters of common interest to try to find, through straight thinking, ways to develop for ourselves a better and happier life.

SUMMARY

IT IS DESIRABLE THAT THE INSTRUCTOR HAVE ONE MAN SUMMARIZE THE DISCUSSION BY LISTING THE IMPORTANT CONCLUSIONS REACHED. THESE SHOULD INCLUDE:

1. IT'S UP TO YOU THE KIND OF MAN YOU WILL BE.
2. NOW IS THE TIME TO DO SOMETHING ABOUT IT.
3. THE CHARACTER EDUCATION PROGRAM IS INTENDED TO HELP MEN IN THE NAVY TO DEVELOP THEIR CHARACTERS.

DISCUSSION TWO

THE MEASURE OF A MAN

ADHERENCE TO PRINCIPLES AS THE MEASURE OF CHARACTER

OBJECTIVES

1. To demonstrate consistent adherence to principle as the basis and measure of character
2. To emphasize the effect on character of every choice made by an individual

QUESTIONNAIRE

- | | <u>TRUE</u> | <u>FALSE</u> |
|---|-------------|--------------|
| 1. How a man acts in a crisis shows what kind of man he really is. | _____ | _____ |
| 2. Honesty may not always be the best policy. | _____ | _____ |
| 3. A good rule to live by is; "every man for himself." | _____ | _____ |
| 4. A man's character is not harmed just because he does something wrong now and then. | _____ | _____ |

OUTLINE

I. INTRODUCTION

- A. Illustration of the importance of character in a crisis
 - 1. POW's in Korea
- B. The effectiveness of brainwashing on American servicemen.
 - 1. Weakness of education
 - 2. Weakness of character

II. CRISIS AND CHARACTER

- A. Illustration of meaning of crisis
 - 1. From medicine
- B. A crisis reveals character
- C. Common crises which test character
 - 1. Experience of military service
 - 2. Experience of marriage
 - 3. Everyday decisions

III. THE BASIS OF OUR CHOICES

- A. Principles
 - 1. What is right?
- B. Opportunism
 - 1. What's the angle?
- C. Character is life dominated by principles
 - 1. Public approval
 - 2. Private commitment

IV. CHOICES AND CHARACTER

- A. Our choices build character
 - 1. Right choices made on principle
 - 2. Consistent choices
- B. Choices prepare for crisis
 - 1. Illustration of Paul Anderson
- C. Response in a crisis determined by character

V. SUMMARY

NOTES -- QUOTES -- ILLUSTRATIONS

CAUTION

Many references have been made to the Prisoners of War in Korea. The instructor must exercise caution in their use so that the recruits do not consider this the main theme of the discussion.

SOURCES

Information given here about the POWs has been derived from two sources: Why Did Many GI Captives Cave In? An Interview with Maj. William E. Mayer, U. S. Army Expert, printed in U. S. News and World Report, February 24, 1956.

POW. The Fight Continues After the Battle, Report of the Secretary of Defense's Advisory Committee on Prisoners of War, August, 1955

TURNCOATS

POW booklet: "Evidence indicates that few of these 21 were 'sincere' converts to Communism. Expediency, opportunism, and fear of reprisal doubtless influenced some of the group."

EXAMPLES OF COLLABORATORS' CONDUCT

These are some of the more serious cases listed in the POW booklet:

1. ____ delivered anti- U. S. speeches, informed on fellow prisoners, hoarded food, taught classes in Communism, and ordered others to sign peace petitions.
2. ____ "ratted" on his prison-mates, beat a sick prisoner, stole a wallet from a dying man, forced another out into the snow and allowed him to die there, drowned three U. N. prisoners crossing a stream.
3. ____ took the tobacco ration of other men and ate more than his share of the food. He made the remark, "The more men who die here, the more food for the rest of us."
4. ____ informed on fellow prisoners planning to escape, wrote literature for the Reds, took charge of a spy system (at his own request) which resulted in the punishment of other prisoners.

STATISTICS

The figures given here are those of Major Mayer. Statistics released later indicate that more than 70 percent of the prisoners collaborated with their captors on at least one occasion.

BRAINWASHING

The term has apparently taken on two meanings. Major Mayer uses it to include all attempts to alter a man's convictions. In this sense it did not usually include any form of torture. The POW booklet, on the other hand, uses the term to describe only those cases where mental and physical torture were involved. Using the term in this sense, it states: "Most of the prisoners, however, were not subjected to brainwashing, but were given a high-powered indoctrination for propaganda purposes." Regardless of the use of the term the same fact is brought out by both: in the overwhelming majority of cases the men were not tortured and they did not later claim that they had been.

DISCUSSION LINES

INTRODUCTION

INSTRUCTOR WRITES THE FOLLOWING ON THE BOARD: TURNCOATS,
COLLABORATORS

In what connection do you think of these term?

POW'S IN KOREA. GROUP MAY BE DRAWN OUT ON DISTINCTION
BETWEEN THE TWO TERMS.

We had approximately 4,000 prisoners who returned home after the Korean conflict. Thirteen percent (13%) have been accused of crimes committed while in prison camp and tried in court martials by their respective services. One example of such crimes is the case of the soldier who took a sick buddy outside their hut and left him to die from exposure to the freezing weather. The turncoats were the 21 men who elected to stay in Communist China rather than return to their own country. Later some of these men changed their minds and returned to the U.S.A.

The collaborator or "progressive" by Communist definition meant a man who was either a Communist sympathizer or a collaborator -- or both -- during his stay in a prison camp. In some way this person cooperated with the enemy. On their own admission at least one-third (1/3) of the returning prisoners said they cooperated in some degree with the enemy and did things they were ashamed of later. Some of the things they admitted doing were: attending meetings, giving information, propaganda and informing.

Who were these men? They represent a cross section of our American youth -- just as you here today. No geographical or educational pattern seems to show either in the ones who collaborated or the ones who did not cooperate with the enemy.

Why do you suppose so many American servicemen -- 1 out of 3 -- on their own admission actually yielded to the enemy?

TORTURE

It is true that the Communist did subject some to ordeals of deprivation and torture. Less than five percent, however, were actually tortured. But such was not the case with these men. They said themselves that they were not tortured. So we must rule out this possibility.

BRAINWASHING

The Communists used a technique called brainwashing. This word is commonly misunderstood. We usually think of it as some form of inhuman torture or third degree. In most cases it was not this at all. Essentially it was an attempt to distort a man's convictions and alter his principles through the use of propaganda and by undermining his morale.

EXAMPLE

The POW booklet cites this instance: "Out of 78 men under various forms of duress, 38 signed germ warfare confessions. Forty others did not. Both groups were under coercion. Why did some men break, and some refuse to bend?"

Why was this technique so successful? Why did so many young Americans yield to it?

THESE ARE RHETORICAL QUESTIONS BUT THE INSTRUCTOR MAY ASK FOR ANSWERS. RESPONSES WILL GENERALLY INDICATE SOME WEAKNESS OF CHARACTER.

CHARACTER AND EDUCATION

Major William E. Mayer, Army psychiatrist, who studied over 1,000 case histories of these men attributed the breakdown to two basic causes. One was a basic weakness in the character of these men. The other was a basic weakness in their education. It was not a lack of schooling as such, for their education ranged from very little schooling to college. But they did not know enough about their own country. They did not know enough about the meaning of democracy. They knew very little about the way government -- local or national -- worked. When the democracy they had always taken for granted was attacked or questioned they could not find sufficient reasons to defend it.

Another reason for the failure of these men under pressure in many instances was a definite weakness of character. The Chinese Communists directed their technique to certain deficiencies in the American Character. A summary of their estimate of American character is as follows: (1) The American appears to have weak loyalties. (2) His ideas of right and wrong are often hazy. (3) By himself he feels insecure and inadequate.

CRISIS IN CHARACTER

We readily see that this was a definite crisis in the lives of these men. What is a crisis? We often hear it used in connection with an illness. The doctor may say, "He's in the crisis now." What does he mean?

RESPONSE WILL INDICATE THE CRISIS IS THE CRITICAL POINT IN THE ILLNESS. GET GROUP TO RECOGNIZE IT AS THE POINT OR MOMENT OF DECISION -- EITHER THE PATIENT WILL COME THROUGH THE CRISIS BETTER OR WORSE. THE BASIC ETYMOLOGY OF CRISIS MAY BE POINTED OUT FROM THE GREEK "TO DECIDE".

THE POINT OF DECISION

This was a point of decision in the lives of these men. It was a time of testing. The circumstances they found themselves in severely tested their basic loyalty to their country, their sense of responsibility to their fellow prisoners, and their own integrity and self-respect.

CIRCUMSTANCES OR CHARACTER?

Did these men act the way they did because their circumstances made them? Or did they respond in this particular set of circumstances

CHARACTER IS NOT FORMED BY CIRCUMSTANCES

B. F. WESTCOTT, a writer of the last century, made this observation: "Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become."

FAILURE OF PRISONERS DUE TO WEAKNESS

Collaborators or "progressives," as they were called, did not in many cases commit serious crimes but they admitted that they had done things which they recognized were wrong from the standpoint of their responsibilities. Very few made any attempt to excuse themselves. In other words by their own admission they acted contrary to their convictions of what was right.

IMPORTANCE OF "LITTLE" THINGS

Men often dream of heroic actions they might perform someday. They will never fulfill those dreams unless they are careful in making good decisions in the affairs of daily life in matters that may seem trifling and unimportant.

because of the basic character they had? Do circumstances determine character or reveal character? Did this crisis -- prison camp -- make the character of these men or did it reveal their character? Did it weaken these men or reveal the weakness that was already present?

ELICIT COMMENT. RESPONSE WILL GENERALLY BE IN THE DIRECTION THAT CIRCUMSTANCES DO NOT CAUSE CHARACTER.

It is true that circumstances often condition our character but they do not cause character. Our character depends not upon circumstances but how we respond to those circumstances. This was one of the things you decided in our first discussion.

Do you think you will face a similar situation such as these POW's faced? Is it likely that you will find yourself in a crisis like these men?

ELICIT RESPONSES. GROUP WILL RECOGNIZE THE POSSIBILITY OF SUCH A CRISIS BUT WILL CONSIDER IT IMPROBABLE AT THE PRESENT.

Granted that you may not face a similar test of your character, are there other experiences in life that will test the strength and stability of your character? What are some of the common experiences that will put your character to the test?

ANSWERS WILL INCLUDE MARRIAGE AND MILITARY SERVICE. GET SPECIFIC COMMENTS AS TO HOW THESE EXPERIENCES TEST CHARACTER. ESPECIALLY EXPLORE THE SERVICE EXPERIENCE AS A TEST OF CHARACTER. POINTS THE GROUP WILL GENERALLY INDICATE ARE: INDEPENDENCE FROM HOME AND HOW TO HANDLE THE FREEDOM, RESPONSIBILITY, DISCIPLINE AND ADJUSTMENT TO AUTHORITY, LIBERTY, SPECIFIC PROBLEMS SUCH AS DRINKING, ETC.

What about everyday decisions that you must make? Some of our decisions are not moral choices in the sense that a question of right and wrong is involved, but there are moral choices that we must make. What are some of these choices you must make while here in recruit training?

ELICIT RESPONSES. IF THE GROUP IS SLOW, INSTRUCTOR MAY SUGGEST SOME OF THE FOLLOWING EXAMPLES.

Suppose you find a wallet with some money in it. Is this a test of your character?

Suppose you need a cap and you find one someone has forgot to stencil. Is this a test of your character?

Suppose an instructor leaves the classroom during an examination and you get the chance to cheat. Will this be a test of your character?

GROUP WILL AGREE THAT THESE ARE TESTS OF CHARACTER. THEY MAY SUGGEST FURTHER EXAMPLES.

PRINCIPLES AS THE BASIS OF CHARACTER

MAJOR MAYER: After stating that formal education alone will not make a man strong enough to meet a severe crisis, he continues:"... it can't be overemphasized that this depends upon adherence to those basic principles of character development which Americans have always held in highest esteem. ... one is reduced to a simple reiteration of things that everybody knows are important, things like personal honesty, personal loyalty, a belief in higher values than one's immediate welfare or one's immediate gain."

OPPORTUNISM RATHER THAN PRINCIPLE

The instructor might refer to the note on TURNCOATS on page 24.

On what basis will you make your decision in each of these cases? You find a wallet. What will decide whether you return the wallet or keep it?

ANSWER WILL GENERALLY BE: YOUR HONESTY. WRITE HONESTY ON THE BOARD.

Your decision will be determined by your honesty. What is honesty?

ELICIT RESPONSE: PRINCIPLE. IF GROUP DOES NOT COME UP WITH PRINCIPLE SOME EQUIVALENT SUCH AS IDEAL OR STANDARD WILL BE SUGGESTED. INSTRUCTOR MAY EQUATE WITH PRINCIPLE.

A man of character is a man of principles. Principles are the basis of his decisions. What are some of these principles (ideals or standards) that should guide us in our decisions?

RANGE OF RESPONSES WILL VARY FROM GROUP TO GROUP BUT WILL INCLUDE SOME OF THE FOLLOWING: HONESTY, TRUTH, HONOR, RESPECT, INTEGRITY, LOYALTY, TRUSTWORTHINESS.

Someone has defined character as life dominated by principles. What is the meaning of the term "dominated"?

RULED OR CONTROLLED.

What is the question the man of principle -- the man of character -- always asks when he is faced with a situation that demands decision?

ANSWER USUALLY COMES: WHAT IS RIGHT?

The primary consideration for a man of principle is the right in any issue. Because he is a man of principle he is committed to do the right thing. What about the man who does not act from principle? On what basis does he make his choices. Suppose he finds the wallet and decides to keep it -- what basis does he have for his choices? Why would he keep the wallet?

ELICIT COMMENT. THE FOLLOWING MAY BE SUGGESTED BY GROUP: "FINDERS, KEEPERS, LOSERS, WEEPERS" "I NEED THE MONEY", "THINK OF WHAT I CAN DO WITH THIS MONEY", "IT'S A LUCKY BREAK FOR ME" -- ALL THE ANSWERS WILL SUGGEST SOME ADVANTAGE TO THE INDIVIDUAL.

The man without principle is called an opportunist. He seeks for and takes advantage of the opportunity in any situation. He looks for the angle. He doesn't ask, "What is right?" He asks, "What's in it for me?" He's like the young man who published a letter in which he challenged anybody to show him why he should be honest. "I don't want to be great," he said, "I want to be comfortable." He is not concerned with the right but his comfort. He forgot what we so often forget,

ADHERENCE TO PRINCIPLE NECESSARY TO SOCIETY

1. HERBERT HOOVER: "A nation is strong or weak, it thrives or perishes upon what it believes is true. If our youth is rightly instructed in the faith of our fathers; in the traditions of our country; in the dignity of each individual man, then our power will be stronger than any weapon of destruction that man can devise."
2. Others have noted that all social life, stability and progress are based upon man's confidence in his neighbor and his reliance on others to do their duty.

DISASTROUS EFFECTS OF OPPORTUNISM

1. When men abandon principles and live a "dog-eat-dog" or "every man for himself" type of existence, the whole group suffers -- and the individual does too. When men adopted this attitude in POW camps, here was the result: "Some of the camps became indescribably filthy. The men scuffled for their food. Hoarders grabbed all the tobacco. Morale decayed to the vanishing point. Each man mistrusted the next. Bullies persecuted the weak and sick. Filth bred disease and contagion swept the camp."
2. Of 7,190 Americans captured in Korea, 2730 died in prison: 38 percent -- the worst death toll of American POWs since the Revolutionary War. Major Mayer states that hundreds of Americans failed to survive because their comrades failed to take care of them.

PRINCIPLES MUST BE STRENGTHENED BY USE

When asked how he came to lose his religious beliefs, a prominent college professor answered: "I never consciously gave up a religious belief. It was as if I had put my beliefs into a drawer, and when I opened it there was nothing there at all." If a man sets aside his principles -- puts them in a drawer -- and does not use them, they will soon disappear.

that the right thing to do is the reasonable thing to do. How long could he remain comfortable in a society where everyone operated on the basis he advocates? Can anyone be comfortable in a dishonest world? Even thieves must be honest with each other. Suppose the majority of Americans stopped doing the honest thing and started doing the comfortable thing. What would happen to the nation and to you? A society is healthy only as long as most of the people live by the rules. When the majority of the people in any society stop following the rules -- and it becomes everyman for himself -- the society becomes corrupt and collapses from it's own corruption and decay.

We recognize the value and the need for principles. Certainly most of you would publicly approve these principles if you were asked to vote on them in a public opinion poll.

INSTRUCTOR MAY BRIEFLY QUIZ THE CLASS ON CERTAIN BASIC PRINCIPLES: DO YOU BELIEVE IN HONESTY; THE SANCTITY OF SEX; TRUTHFULNESS; INTEGRITY; RESPECT FOR HUMAN PERSONALITY, ETC. THEN ASK, "IS IT ENOUGH FOR US TO SAY WE APPROVE OF THESE PRINCIPLES?"

We have no trouble in getting public approval of principles -- the difficulty comes in getting private commitment. James Hilton in his novel Random House explains why the League of Nations failed when it was created with such high hopes. There was public approval without private faith. How often is this true of us? We publicly approve of principles but we make exceptions for ourselves. We deplore drunkenness but drink too much. We condemn the black market but patronize it. We see the evil in sexual promiscuity but we indulge in unlawful sex relations. We believe in honesty but we will make an undercover deal.

We must give more than lip-service to principles. We must give life-service. It is not enough to merely profess principles; we must practice them at every opportunity. We ought to live our lives so that if everyone acted on the same principle it would be well with the world. Whenever you are in doubt about some question of morality it is good to stop and ask yourself, "This action I am thinking about or doing -- would I like everyone to act in this way?" If your action is not a good universal rule of conduct, it is probably not a good personal rule of conduct.

CHOICES BUILD CHARACTER

When we act on the basis of sound moral principles, we strengthen the foundations of our character and of our country. Every choice we make influences character. To build strong character we must make right choices and consistent choices. One or two good choices sandwiched now and then, between many bad choices, do not build character. A consistent -- day in and day out -- choice of the right thing establishes strong character. Does this mean we never do a wrong thing? (These are rhetorical questions but instructor may get responses). No, we know that we do make wrong decisions and we do the wrong thing. But

TWOFOLD ASPECT OF "CRISIS"

It has been noted that every moral choice we must make constitutes a crisis or test of character. But it also affords an opportunity to strengthen character. The Chinese long ago learned this truth, that a crisis has two parts. The Chinese word for "crisis" is made up of two words: one stands for "danger" and the other for "opportunity?"

NEED FOR DETERMINED EFFORT

1. THEODORE ROOSEVELT: "It is only through labor and painful effort, by grim energy and resolute courage that we move on to better things."
2. THOMAS CARLYLE: "The courage we desire and prize is not the courage to die decently but to live manfully."
3. PROVERB: "Grit is the grain of character."

these are not the basic patterns of our behavior. A good man may fall but he always gets up and starts again in the right direction. Our choices determine the direction of our character. Every time we make a good choice, every time we decide to do what is right, it becomes easier to make a good choice the next time. Character equals the sum of our choices and each one prepares us for the next.

Suppose there were a six-hundred pound weight here, do you think I could lift it?

NO.

Do you know of anyone who could lift it?

YES, PAUL ANDERSON.

If he can, why can't I? Don't I have the same muscles he has?

YES, BUT YOURS ARE NOT DEVELOPED.

Paul Anderson can and did lift over 600 lbs. in the last World Olympic Games. This was a tremendous test of physical strength. He was able to meet the test of strength because he had trained himself for this event. Many years of weight-lifting -- first small weights, then larger weights -- every day prepared him for this test. The strength he showed to the world in the Olympics was the strength he had built through a lifetime of lifting weights daily.

CHARACTER AND CRISIS

The way we act in any crisis is determined by how thoroughly we have prepared ourselves for such an emergency. The purpose of recruit training is to prepare you to act like a sailor. Training will not stop when you graduate from recruit training. You will continue drills of all types -- Fire drills, abandon ship drills, General Quarters, man over board, etc. , so that when the real thing comes along you will be prepared and ready to do what you ought to do.

The author in fictional work must be careful in the handling of the characters in his book. Critics will take him to task if a certain character in the book acts "out of character." They will say this is something this man would never have done because it is inconsistent with his character. The POW camps demonstrate the importance of character in any crisis. At least one-third of these men failed to keep faith with their country, with their comrades and with themselves. Why? A basic defect in character, answers the psychiatrist. Two-thirds of these men did not collapse in the crisis; did not yield to pressure; did not seek special favors or advantages for themselves. They came through a trying experience with credit to their country and to themselves. Why? Here again the Army psychiatrist answers for us: "Our findings here were the same as our findings among combat soldiers who

CONCLUSION

The instructor may use either or both of the following at the end of this discussion.

1. ADMIRAL ARLEIGH BURKE: "The prisoner of war camps have proved that when the chips are down the men of character, of deep-rooted convictions and loyalties, of solid virtue, are the men on whom their buddies and their nation can depend."

2. CLING TO YOUR PRINCIPLES: Did you ever hear of PRP? PRP stands for Periscope Rescue Procedure, a daring method used during WWII by life-guard submarines to save aviators who were downed close to enemy-held shores. It was first used on 13 June 1944 by LCDR Sam Loomis, skipper of the STINGRAY, to rescue ENS Donald Brandt from a life raft 500 yards off the coast of Guam. Brandt was injured with a deep gash across the palm of his hand. He was being shelled by shore batteries. Three times in three hours the submerged sub approached him with the periscope raised. Finally on the fourth approach he threw the bowline of his raft around the periscope and held on. For more than an hour he was towed out to sea, bumping perilously and painfully over the white caps; clutching the end of the line with his injured hand, his agony increased by the sting of salt water washing through his wound. When the sub was far enough away from the beach, it surfaced and brought him to safety.

Consider this experience of ENS Brandt. He was in danger; he was scared. When the sub first approached him, he moved away, afraid the periscope would rip his raft and sink him. He was confused and did not know what to do. When he finally realized that he had to hang on to that periscope, he did it despite the pain and fear.

What's the moral for us? In our lives there will arise difficult situations. At first we may be confused. What are we to do? When we figure out what is right, we will have to do it no matter how much it hurts, no matter how much we feel like giving up. If we want to live decent lives, we must cling to our principles just as the pilot held on to the periscope.

are faced with the constant problem of denfense against battle fear. A really convinced religious person, be he a devout Catholic, or devout Orthodox Jew, or a member of a fundamentalist Protestant sect -- whatever his religion, if it had been a part of his whole life, if his family were organized along lines of religious training and the moral and ethical precepts of such training -- such a man often was able to defend himself and his principles with this armament." "The Shield of Faith" was his armor. Faith that was a part of his whole life. What was inside him was greater than what was outside him. Faith translated into principles of living gave him the "inner braces" he needed to stand up under pressure.

SUMMARY

THE INSTRUCTOR SHOULD HAVE ONE MAN SUMMARIZE THE DISCUSSION BY LISTING THE IMPORTANT CONCLUSIONS REACHED. THESE SHOULD INCLUDE:

1. CHARACTER IS SHOWN BY HOW WE ACT IN A CRISIS.
2. CHARACTER IS FORMED BY CONSISTENTLY MAKING OUR CHOICES ON THE BASIS OF WHAT IS RIGHT RATHER THAN ON THE BASIS OF WHAT IS EASY OR PROFITABLE.
3. EVERY CHOICE AND EVERY ACTION INFLUENCES CHARACTER.
4. CHARACTER, THEN, IS LIFE DOMINATED BY PRINCIPLES.

QUESTIONNAIRE

- | | <u>TRUE</u> | <u>FALSE</u> |
|---|-------------|--------------|
| 1. Whether a man does what is right or wrong is the basis on which he should be judged. | _____ | _____ |
| 2. A man of character acts according to his convictions sometimes. | _____ | _____ |
| 3. A man's character is not harmed just because he does something wrong once in awhile. | _____ | _____ |
| 4. It is never hard to do what is right. | _____ | _____ |
| 5. How a man acts in a crisis shows what kind of man he really is. | _____ | _____ |

OUTLINE

I. INTRODUCTION

- A. Physical facts do not reveal character
 - 1. Age: not a sign of maturity
 - 2. Size or strength: not an assurance of reliability
- B. Character shown by actions
 - 1. Free actions (conduct)
 - 2. Actions involving choice of right and wrong

II. PRINCIPLES: BASIS AND MEASURE OF CHARACTER

- A. Definition
 - 1. Principles in general
 - 2. Moral principles
- B. Principles and character
 - 1. Possession not enough
 - 2. Adherence to principle required
 - 3. Importance of every choice

III. PRINCIPLES VS. OPPORTUNISM

- A. Other basis of choice
 - 1. Expediency
 - 2. Profit
 - 3. Conflict between principle and opportunism
- B. Benefits of acting on principle
 - 1. Self-respect
 - 2. Respect of others

IV. STRENGTH OF CHARACTER

- A. Development (Illustration: body-building)
 - 1. Gradual
 - 2. Sometimes painful
 - 3. Continuing effort needed
- B. Revealed in Crisis
 - 1. POW's in Korea
 - 2. Crisis in daily life

V. SUMMARY

NOTES -- QUOTES -- ILLUSTRATIONS

SIZE IS NOT A SIGN OF CHARACTER

A man was watching spring football practice. He remarked about one big player: "He should be a good prospect." The coach replied: "He's big but hollow."

APPEARANCES DO NOT INDICATE CHARACTER

1. "You can't judge a book by its cover."
2. A cautious buyer doesn't purchase a car just because it looks good. He wants to know how it performs. For this reason manufacturers often stress the results of performance tests in advertising their cars. In effect they are saying: "You can judge our product by its performance." You can judge a man best by his performance -- by his actions.

ALTERNATE DISCUSSION LINES

INTRODUCTION

We often speak of "strength of character." We say that an individual is a man of strong or weak character. What do we mean by these terms? What is it that gives strength to character? How can we develop our own character? This is what we want to discuss today.

Since you entered the Navy, you have filled out many forms and questionnaires, in many cases supplying personal data. If I went into an office -- personnel office, for instance -- and took out a man's card, I would find considerable information listed there, perhaps his age, height, weight, race, religion and so on. This would tell me quite a bit about the individual. Would it tell me what kind of a man he is, what his character is like?

NO.

Well, it may state that he is 22 years old. Wouldn't that indicate that he is a mature individual?

NO. IT WOULD ONLY SHOW THAT HE OUGHT TO BE MATURE. AGE ALONE IS NO MEASURE OF MATURITY.

Perhaps it indicates that he is six feet tall and weighs 200 pounds. Might that not indicate that he would be a reliable man that would do any job well?

NO. IT WOULD ONLY INDICATE THAT HE IS A BIG MAN; IT WOULD SHOW HE OUGHT TO BE ABLE TO DO A GOOD JOB BUT NOT THAT HE WOULD ACTUALLY DO IT; IT WOULD ONLY DESCRIBE HIS APPEARANCE.

In other words, you are saying that you cannot judge a man by his physical characteristics. It's a strange thing, though, that we often find ourselves doing just that. You, yourself, for instance, have met someone and said: "I don't trust him; I don't like his looks." Yet after you got to know him for what he really was, perhaps you came to respect and admire him very much.

If you can't judge a man by his physical qualities, how should you judge his character?

BY HIS ACTIONS. WHAT HE DOES.

There are some actions over which a man has no control. When a doctor taps your knee, your leg may jump. If you are under the influence of drugs while sick or under the spell of hypnosis, you may do or say things without realizing what you are doing. Are these the sort of actions by which you judge a man?

CONDUCT AS AN INDEX OF CHARACTER

1. "It is not wealth or ancestry that makes men great but honorable conduct." (Anonymous)
2. "Actions speak louder than words."
3. VICTOR HUGO: "Our acts make or mark us; we are the children of our own deeds."

ACTIONS: RIGHT OR WRONG?

In recruit training you have found out that there is a right way and a wrong way to do things: to march, to make your bunk, to fold your clothes, to stow your gear. At inspection you are judged by the way you do things -- the right way or the wrong way.

PRINCIPLES

For a more complete exposition of the relationship between character and principles the instructor is referred to the manual for Series II: Our Moral and Spiritual Growth HERE and NOW, pp 3 and 4.

IMPORTANCE OF GOOD PRINCIPLES

1. "One may be better than his reputation, but never better than his principles." (Anonymous)
2. To do a good job you need the right tools. This is a common idea and one that most of us accept. To live a good life, a man needs the right principles.

NO. BY HIS VOLUNTARY ACTIONS. ONES THAT INVOLVE FREE
CHOICE. BEHAVIOR. CONDUCT

Long ago the Greek philosopher Aristotle stated: "Our characters are the result of our conduct." It is still true. Character is produced by a man's every action. As colors are blended to paint a picture, so everything that a man does combines to form a true portrait of himself. And in practice this is the way we judge people. The man who lies, we brand as "liar." The man who steals is called a "thief." The honest person is acclaimed as a "man of integrity."

If we judge a man's character by his actions, on what basis do we judge his actions? In other words, when a man is faced with a choice to do one thing or another, on what basis should he make his decision?

ON THE BASIS OF RIGHT AND WRONG. IT MAY REQUIRE A LITTLE EFFORT TO ELICIT THIS RESPONSE. THE CLASS MAY SUGGEST THAT WE JUDGE A MAN'S ACTS BY OUR OWN IDEALS OR SOMETHING SIMILAR. ONCE THE ANSWER IS OBTAINED, THAT WE JUDGE A MAN'S ACTIONS BY WHETHER OR NOT HE DOES WHAT HE BELIEVES IS RIGHT, SOMEONE MAY ASK HOW WE CAN KNOW WHAT IS RIGHT OR WRONG. IF SO, IT IS ADVISABLE TO EXPLAIN THAT THIS WILL CONSTITUTE THE SUBJECT OF THE NEXT DISCUSSION.

Common sense, practical reason, tells us that we should do what is right and avoid what is wrong. When a man does what is right, we therefore say his act is good.

PRINCIPLES

Since all men accept the idea that we should do what is right and avoid what is wrong, then it follows that when we are conscientiously convinced that something is right, that conviction becomes the rule that should govern our action. Such a rule of action, a firm conviction that something is right and therefore should be done, we call a principle. Let's look at an example. A man is firmly convinced that truthfulness is right and that lying is wrong. For him, truthfulness is a principle, a rule that should always govern his conduct.

But there is something else that is important too. Not only must a man have principles; he must also have good principles, that is; principles that are based on correct ideas of what is right and what is wrong. These are called moral principles because they conform to the moral law which tells men what is right and what is wrong.

HERE AGAIN THE CLASS MAY WANT TO DISCUSS THE MORAL LAW. THE INSTRUCTOR CAN NOT ATTEMPT SUCH A DISCUSSION AT THIS STAGE BECAUSE OF RESTRICTIONS OF TIME. WHEN THIS IS EXPLAINED TO THE CLASS, THEY READILY UNDERSTAND WHY IT IS BEING HELD FOR THE NEXT PERIOD.

ADHERENCE TO PRINCIPLE

1. ABRAHAM LINCOLN: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong."
2. RALPH WALDO EMERSON states that the sign of a great mind is "that tenacity of purpose which through all changes of companions or parties, or fortunes, never changes."

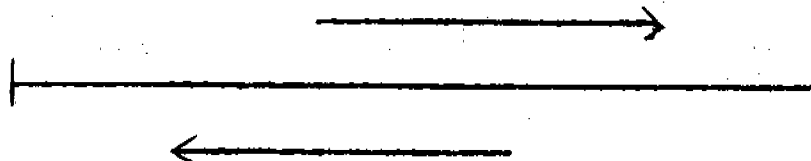
CONSISTENCY

In baseball what is it that makes a good pitcher? Is it the ability to throw an occasional curve or fast ball? To strike a man out or make him pop up from time to time? Evidently not; an amateur might do this. It is the ability to do these things repeatedly, consistently that makes a pitcher good. So we speak of him as being "steady" or "having control." This is also true in other areas. A marksman is not one who hits the bull's eye once in awhile; an honest man isn't one who tells the truth sometimes.

Suppose a man has sound moral principles. Is it the possession of these principles that gives him character?

NO. IT IS HOW HE LIVES UP TO THOSE PRINCIPLES: HOW HE USES THEM.

In other words, it is consistent adherence to principle that develops character. With this in mind, let's draw a scale.



At one end we have a man who ALWAYS acts according to principles; at the other, a man who hardly, if ever, does so. What would you say of the character of these two men?

ONE IS OF VERY STRONG, THE OTHER OF VERY WEAK CHARACTER.

You mean, then, that the more a man acts according to his principles the stronger his character becomes; the more he acts contrary to his principles, the weaker his character is. If this is true, can we ever say that any free choice, involving right or wrong, is not important? Example: taking a cap belonging to someone else; telling a little lie.

NO. BECAUSE IT IS CONTRIBUTING TO OUR CHARACTER FOR BETTER OR WORSE. EVERY TIME WE DO WHAT IS RIGHT (ACT ON PRINCIPLE) OUR CHARACTER BECOMES A LITTLE BETTER. EVERY TIME WE DO WHAT WE KNOW IS WRONG (ACT CONTRARY TO PRINCIPLE) OUR CHARACTER BECOMES A LITTLE WORSE.

From this it follows that character is not like a statue cut out of marble. It is something living and changing. From this, too, we can recognize the importance of everything we do. Every decision, every act -- does affect our development. It has been said that our character is nothing more than the stamp on our souls of the free choice of good or evil we have made through life.

On the basis of these ideas we can arrive at a worthwhile definition of good character. It might be useful to note it, for it could serve as a motto as well as a definition. "Character is life dominated by principle." "Life": every action. "Dominated": completely controlled. "Principle": our convictions of right and wrong. To be strong reliable individuals we must constantly strive to act according to principles -- not once in awhile, not most of the time, but ALWAYS. By this is our manliness measured. By this we are judged.

THE OPPORTUNIST IS SHORTSIGHTED

It is shortsightedness that often leads a man to abandon his principles. He is tempted by the possibility of some immediate benefit without considering the harm that may result to others or to himself in the long run. The man who goes "over the hill" ends up in the brig; the thief lands in jail. If a man looks back into his life and thinks of the times he got into trouble, he will usually find that if he had thought things out, he would have acted differently.

GREAT MEN WERE NOT OPPORTUNISTS

1. It has been said of Lincoln that he never compromised a conviction to secure political advantage.
2. Certainly the men who have died in battle, from the Revolution to Korea, were not opportunists. They died for what they believed was right. It would have been easier for them, and more profitable, to have run away from battle.

MEN OF PRINCIPLE ARE RESPECTED

When Harry S. Truman was President of the United States and Robert A. Taft was in the Senate, the two disagreed violently on political matters. Mr. Truman later paid this tribute to the Senator: he said that although they disagreed, he always knew where the Senator stood.

PRINCIPLE vs. OPPORTUNISM

Unfortunately we do not always act according to our principles. Instead of doing what is right, we sometimes deliberately choose to do what we know is wrong. Why?

1. BECAUSE IT IS EASIER; 2. BECAUSE IT IS MORE PROFITABLE (WE HAVE SOMETHING TO GAIN). (POINT #1 WILL BE GIVEN ALMOST IMMEDIATELY.) IF THE CLASS DOES NOT SUGGEST #2 AT ONCE, THEY WILL MENTION SUCH REASONS AS: GOING ALONG WITH THE CROWD; FOR PLEASURE; FOR MONEY; ETC. THE INSTRUCTOR CAN THEN INCLUDE "GOING ALONG WITH THE CROWD" UNDER POINT 1. UNDER POINT 2 HE CAN LIST "GAIN" OR "PROFIT" IN TERMS OF MONEY, PLEASURE, PRESTIGE, ETC.

Sometimes the right thing is easy enough to do; sometimes it clearly benefits us to do what is right. Very often, however, the opposite is true: to do what is right may be difficult and unprofitable. Here is where the conflict arises.

Doing what is right sometimes involves sacrifice, then. But before anyone is willing to make a sacrifice, of what must he be convinced? What must be proven to him?

THAT IT IS WORTHWHILE.

Why is it worthwhile to adhere to principles? What benefit is derived from steadfast insistence on doing what we believe is right?

1. SELF-RESPECT. (PEACE OF MIND, SELF SATISFACTION, MAY BE MENTIONED. THESE ARE EASILY TRANSLATED INTO "SELF-RESPECT.") HERE AN INTERESTING DISCUSSION CAN BE DEVELOPED CONCERNING THE REASON WHY ACTING ACCORDING TO PRINCIPLE BUILDS SELF-RESPECT. THIS CAN LEAD TO THE CONCLUSION THAT ACTING OTHERWISE LEADS TO A FEELING OF SHAME AND GUILT.
2. RESPECT OF OTHERS. (THE CLASS MAY ADVANCE SUCH IDEAS AS: OTHERS CONSIDER YOU TRUSTWORTHY, HAVE CONFIDENCE IN YOU, ETC.) HERE TOO, SOME DISCUSSION MAY BE PROVOKED. THE CLASS WILL INDICATE THAT OTHERS WILL RESPECT YOU BECAUSE THEY CAN DEPEND ON YOU. IF NEEDED TO SPARK THE DISCUSSION, THE INSTRUCTOR MIGHT ASK THE GROUP IF THEY WOULD CARE TO HAVE AS A SHIPMATE AN INDIVIDUAL WHO WAS NOT A MAN OF GOOD CHARACTER, OF PRINCIPLE. AT THIS POINT IT CAN ALSO BE BROUGHT OUT THAT THE ONE WHO ADHERES TO PRINCIPLE IS RESPECTED EVEN BY THOSE WHO DO NOT SHARE HIS PRINCIPLES.

In the first discussion you said that you wanted two things: to be able to respect yourself; to be worthy of the respect of others. Here is the way to achieve that goal: by acting consistently according to principle, not swerving from your convictions of right and wrong. If

CLING TO YOUR CONVICTIONS

Did you ever hear of PRP? PRP stands for Periscope Rescue Procedure, a daring method used during WWII by lifeguard submarines to save aviators who were downed close to enemy-held shores. It was first used on 13 June 1944 by LCDR Sam Loomis, skipper of the STINGRAY, to rescue ENS Donald Brandt from a life raft 500 yards off the coast of Guam. Brandt was injured with a deep gash across the palm of his hand. He was being shelled by shore batteries. Three times in three hours the submerged sub approached him with the periscope raised. Finally on the fourth approach he threw the bowline of his raft around the periscope and held on. For more than an hour he was towed out to sea, bumping perilously and painfully over the white caps, clutching the end of the line with his injured hand, his agony increased by the sting of salt water washing through his wound. When the sub was far enough away from the beach, it surfaced and brought him to safety.

Consider this experience of ENS Brandt. He was in danger; he was scared. When the sub first approached him, he moved away, afraid the periscope would rip his raft and sink him. He was confused and did not know what to do. When he finally realized that he had to hang on to that periscope, he did it despite the pain and fear.

What's the moral for us? In our lives there will arise difficult situations. At first we may be confused. What are we to do? When we figure out what is right, we will have to do it no matter how much it hurts, no matter how much we feel like giving up. If we want to live decent lives, we must cling to our principles just as the pilot held on to the periscope.

NEED FOR DETERMINED EFFORT

1. THEODORE ROOSEVELT: "It is only through labor and painful effort, by grim energy and resolute courage that we move on to better things."
2. Proverb: "Grit is the grain of character."

PRINCIPLES MUST BE STRENGTHENED BY USE

1. When asked how he came to lose his religious beliefs, a prominent college professor answered: "I never consciously gave up a religious belief. It was as if I had put my beliefs into a drawer, and when I opened it there was nothing there at all." If a man sets aside his principles -- puts them in a drawer -- and does not use them, they will soon disappear.
3. The influence of habit might be more fully explained.

IMPORTANCE OF "LITTLE THINGS"

1. Men often dream of heroic actions they might someday perform. They will never fulfill those dreams unless they are careful in making good decisions in the affairs of daily life in matters that may seem trifling and unimportant.
2. One of the rewards for doing right is an increased power to do right again.

at times it is difficult, you must figure that as the price you have to pay; and you have to pay for anything that is worthwhile.

STRENGTH OF CHARACTER

Suppose a 600 pound weight were sitting there on the floor. Do you think I could lift it?

NO.

There is a man who could. Who is that?

PAUL ANDERSON, OLYMPIC WEIGHT-LIFTING CHAMPION.

I've got the same muscles that he has.

YES, BUT HE DEVELOPED HIS.

Wasn't he born exceptionally strong?

SOME MAY ANSWER, YES; OTHERS, NO. (SOMEONE IN THE CLASS MAY KNOW THE STORY OF PAUL ANDERSON. AS A CHILD HE WAS ABNORMALLY WEAK. IT WAS PRECISELY BECAUSE OF THIS THAT HIS PARENTS STARTED HIM LIFTING WEIGHTS.

Just how did he develop his great strength? By lifting 600 pound weights?

NO. BY LIFTING SMALLER ONES OVER AND OVER AGAIN.

And that was a long and painful process. Anderson said himself that his body often ached. It took patience and perseverance for him to stick at it. When the time came, though, for the big test in the Olympics, he was able to lift over six hundred pounds because he had developed the necessary strength through the years.

We might say that principles are a man's "moral muscles." Just having them doesn't make a man strong. He must strengthen them by exercise, by using them. How can you do this?

BY DEVELOPING GOOD HABITS; ACT ACCORDING TO PRINCIPLE OVER AND OVER UNTIL IT BECOMES A HABIT; FOLLOW YOUR PRINCIPLES EVEN IN LITTLE MATTERS: ETC.

Every time you face a decision -- even in little matters -- you must ask yourself, "What is the right thing to do," not "What do I feel like doing," or "What is the easy way out." By making your choice on this basis you will develop good habits, patterns of conduct, that will stand you in good stead when you are faced with more serious decisions. Every time you act on principle you make it easier to act on principle

POW DATA

The instructor is referred to p. 24 for additional information about the prisoners of war in Korea.

HARMFUL EFFECTS OF OPPORTUNISM

The harmful effects of taking the easy way out and of seeking one's personal welfare instead of the common good were graphically shown in Korea. The turncoats and collaborators hurt themselves, their fellow-prisoners and their country.

1. They hurt themselves. Most of the turncoats refused to come home because they were afraid of what might happen to them. The price they had to pay was exile, separation from their families and the loss of the benefits of the American way of life. Those who later returned found life difficult because of the scorn of their neighbors. The collaborators suffered too. They regret now what they did in Korea. They are tortured with shame. Some have been court-martialed.
2. They hurt themselves and their fellow-prisoners while in prison camp. All would have been better off if they had stuck together. Because some lived a "dog-eat-dog" or "every man for himself" type of existence, the whole group suffered, for here is what happened: "Some of the camps became indescribably filthy. The men scuffled for their food. Hoarders grabbed all the tobacco. Morale decayed to the vanishing point. Each man mistrusted the next. Bullies persecuted the weak and sick. Filth bred disease and contagion swept the camp."
3. Many died who might have survived. Of 7,190 Americans captured in Korea, 2730 died in prison: 38 percent -- the worst death toll of American POWs since the Revolutionary War. Major Mayer states that hundreds of Americans failed to survive because their comrades failed to take care of them.
4. They hurt their country. The Communists used the statements and actions of these men for propaganda purposes. American prestige was undermined especially in the Far East.

CHARACTER IS NOT FORMED BY CIRCUMSTANCES

B. F. WESTCOTT, a writer of the last century, made this observation: "Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become."

in the future; you develop that strength of character that is needed to meet the situations of life.

After the Korean conflict, about 4000 Americans returned from POW camps. A study was made of their conduct during the time that they were in captivity. Most of them, of course, behaved well; many acted heroically. Unfortunately, quite a few did not. About 13 per cent (one out of eight) acted so badly that they were court-martialed on their return. For instance, one man put his sick buddies out of the hut and left them to die in the cold in order to protect himself and be more comfortable. Thirteen per cent -- that might not seem too bad, but in addition one-third of the rest freely acknowledged that they had done other things -- not so bad as this -- but things that they knew were wrong and of which they were now ashamed. They had freely taken part in propaganda classes, volunteered bits of information, and so on. And here is the important thing: they said they were not tortured or forced to do these things. What reason did they have for cooperating with the enemy?

IT WAS EASIER. THEY GAINED SOMETHING.

Let's face it: being a prisoner of war is a rough existence. For all of these men it was a real test of character. Why is it that one-third of them failed? Did they suddenly grow weak?

SOME MAY BE INCLINED TO SAY YES. OTHERS WILL SAY NO, THEY WERE NEVER STRONG. THEY HAD NOT DEVELOPED THEIR CHARACTER BEFORE.

This is exactly the conclusion that the Army Psychiatrist (Maj. William E. Mayer) reached when he finished his study of these prisoners of war. He said that the first cause for the failure of these men was lack of character development.

You may never be a POW. It is possible, of course, but not too likely. Does that mean that you will never face a test of character?

NO. THE CLASS WILL INDICATE THAT CHARACTER IS TESTED EVERY DAY. IF PRESSED FOR EXAMPLES THEY WILL MENTION THE TEMPTATION TO STEAL SOMEONE'S HAT BECAUSE SOMEONE STOLE YOURS, TELLING LIES TO AVOID TROUBLE, ETC.

For the most part these are "little" tests. The important thing is that they are not only "tests" but they are also "opportunities" for developing strength. How you meet these will determine the way in which you will act when you are faced with a more serious crisis.

Character is built by living according to principle day in and day out. It is strengthened every time you do what you honestly believe is right rather than what is easy or profitable. President Woodrow Wilson summed

CONCLUSION

The instructor may use either or both of the following at the end of this discussion.

ADMIRAL ARLEIGH BURKE: "The prisoner of war camps have proved that when the chips are down the men of character, of deep-rooted convictions and loyalties, of solid virtue, are the men on whom their buddies and their nation can depend."

CRISIS SHOWS WHAT WE HAVE BECOME. One night during WWII the captain of a destroyer had the motor whaleboat called away. The coxswain, a man named Grow, handled the boat badly. In no uncertain terms the skipper told Grow what he thought of the poor performance. Two weeks later the ship was engaged in a night action. When dawn came, several American ships were sinking. The weather was foul: a sharp wind was blowing; seas were running high; and torrential rains were falling. Despite his best efforts the skipper was unable to bring the destroyer alongside the sinking ships. In desperation he called for the coxswain. He told him that it was unlikely that he could make it, but some effort must be made to save the men on the other ships. Grow said he would try. Back and forth he went, handling the whaleboat skillfully through the rough seas. Many lives were saved. Later, when he was awarding the coxswain a commendation, the captain said: "Grow, I don't know how you did it. Two weeks ago you handled that boat badly. The other day you did a fine job. I guess it just goes to show what a man can do in the stress of battle." Grow answered: "Yes sir. And I had that boat out practicing every night I could."

it up when he said: "Character .. is produced in the great manufacture of daily duty."

SUMMARY

THE INSTRUCTOR SHOULD HAVE ONE MAN SUMMARIZE THE DISCUSSION BY LISTING THE IMPORTANT CONCLUSIONS REACHED. THESE SHOULD INCLUDE:

1. WE JUDGE A MAN ACCORDING TO HIS ACTIONS.
2. A CONVICTION THAT SOMETHING IS RIGHT AND THEREFORE SHOULD BE DONE IS CALLED A PRINCIPLE.
3. CHARACTER IS LIFE DOMINATED BY PRINCIPLE.
4. EVERY CHOICE WE MAKE AFFECTS OUR CHARACTER.

DISCUSSION THREE

A GUIDE FOR MEN

MORAL LAW: MAN'S RULES FOR DAILY LIVING.

OBJECTIVE

To effect recognition and acceptance of moral law as the criterion of right and wrong.

QUESTIONNAIRE

- | | <u>TRUE</u> | <u>FALSE</u> |
|--|-------------|--------------|
| 1. People would get along a lot better if we didn't have so many rules. | _____ | _____ |
| 2. There is a law which tells every man what is right and wrong in his conduct. | _____ | _____ |
| 3. Right and wrong are simply a matter of opinion. | _____ | _____ |
| 4. Conscience is the ability that all men have to distinguish right from wrong. | _____ | _____ |
| 5. Even religious people know that the Ten Commandments are not a good rule to follow today. | _____ | _____ |

OUTLINE

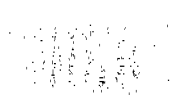
I. INTRODUCTION

- A. Rules of football
 - 1. Existence
 - 2. Purpose
 - a. Make game possible
 - b. Prevent injuries
 - 3. Source

II. THE MORAL LAW -- RULES FOR LIVING

- A. Existence shown by:
 - 1. Need
 - 2. Common acceptance
 - 3. Examples in daily life
- B. Knowledge of the moral law
 - 1. Obligation to know it
 - 2. How we know it
 - a. Reason
 - b. Religion
- C. Universality of the moral law
 - 1. Everyone
 - 2. Everywhere
 - 3. At all times

III. SUMMARY



ACCEPTANCE OF RULES

1. Americans wholeheartedly accept the rules of sports. They expect contestants to abide by them. This is shown by the high regard we have for sportsmanship and fair play. For proof of this all one need do is to listen to the crowd at a fight when one of the fighters deliberately fouls his opponent.
2. Rules are useless unless they are accepted. Someone has said: "Rules are the laws of the game but rules do not play the game. Only people can play."

DISCUSSION LINES

INTRODUCTION

Probably all of you have watched many games of football or played in them. What does it mean when a horn is sounded or a flag is dropped on a play?

THERE'S A PENALTY. WHEN ASKED WHY THERE IS A PENALTY, THE CLASS WILL SAY THAT THERE HAS BEEN A VIOLATION OF THE RULES.

Why are there rules in football?

TO PROTECT THE PLAYERS OR PREVENT INJURIES; MAKE THE GAME POSSIBLE.

Let's take a look at a few of these rules. Why are you penalized for clipping?

CLIPPING IS DANGEROUS, CAUSES INJURY.

It is to keep you from hurting someone else. All right. Why are you forbidden to make a flying tackle?

TO KEEP YOU FROM HURTING YOURSELF. SOMEONE WILL USUALLY KNOW THIS. IF NOT, THE INSTRUCTOR CAN NOTE IT AND MENTION THAT THIS RULE WAS MADE TO SAVE THE TACKLER FROM HEAD INJURIES.

That means that some of the rules are intended to keep you from hurting others: some to keep you from hurting yourself.

What about some of the other rules? What would it be like if there were no off-sides rule or backfield-in-motion rule; if you could have as many men on a team as you wanted?

IT WOULD BE A FREE-FOR-ALL; CONFUSION; SIMPLY COULD NOT PLAY FOOTBALL.

Where do these rules come from? Does each player make up his own rules as he goes along?

NO, THEY ARE MADE UP BY A COMMITTEE. IF ASKED WHY EACH CANNOT MAKE HIS OWN RULES, IT WILL BE MENTIONED THAT THIS WOULD BE LIKE HAVING NO RULES AT ALL.

In other words the rules are made and everyone who plays football is expected to learn them and accept them.

EXISTENCE OF THE MORAL LAW

SOCRATES said that the principles of good conduct for all men are the laws of God.

HERACLITUS (500 B. C.): "All human laws are derived from one supreme divine law."

JOHN MARSHALL (Chief Justice): "There are principles of abstract justice which the Creator of all things has impressed on the mind of his creature man."

BLACKSTONE (legal authority): "Man being considered as a creature must necessarily be subject to the laws of his Creator."

EXISTENCE OF A MORAL MAN

We easily understand the need for rules in football or in any sport. What about daily life? Is there any need for rules to govern the conduct of men?

YES. WHEN ASKED WHY, THE ANSWER USUALLY GIVEN IS: FOR THE SAME REASONS THEY ARE NEEDED IN FOOTBALL. THIS SHOULD BE PURSUED TO SHOW THAT THEY ARE NECESSARY TO MAKE LIFE POSSIBLE AND TO PREVENT HARM TO ONESELF AND TO OTHERS.

The very fact that we are able to live together at all proves that there are certain rules which we accept. Sometimes they are broken, as in football, and then someone may be hurt and life may be more difficult, but if there were no rules at all we simply could not get along together. These rules that govern men's actions, which let him know what is right and wrong, what he ought to do or ought not to do are called the moral law or natural law.

That there is such a law that tells us that certain things are right and other things wrong has been accepted by men in all ages. Pagan as well as Christians and Jews have referred to it in their writings and teachings. Not only religious leaders but statesmen and scientists, too, acknowledge it. The principles on which this country was established are based on the recognition of a law that governs men's conduct. In the Declaration of Independence our right to be free is based on "The Laws of Nature and of Nature's God."

Now what about you? Do you believe there is a moral law that tells you what is right and wrong, what you should or should not do? Let's take a look.

THESE QUESTIONS SHOULD BE SEPARATELY ADDRESSED TO INDIVIDUALS. AFFIRMATIVE ANSWERS WILL BE GIVEN.

1. WOULD YOU GET ANGRY AT A SHIPMATE IF HE CHEATED YOU OUT OF FIFTY DOLLARS?
2. WOULD YOU MIND IF SOMEONE CALLED YOU A LIAR, A THIEF, OR AN ADULTERER?
3. WOULD YOU FEEL GUILTY OR ASHAMED IF IN A MOMENT OF ANGER YOU HAD SLAPPED YOUR MOTHER IN THE FACE?

If it is not wrong to cheat, why get angry at the man who took your money? He had a right to it. Why should you mind being called these names if there is nothing wrong with lying, stealing or adultery? Why feel guilty if there is no obligation to respect your mother? In practice you acknowledge that there are some things that are right and some things that are wrong. This can only be true if there is a moral law that binds everybody -- you and the man next to you as well. This means, too, that it is not up to each of us to decide what is right and wrong in living anymore than it is up to the individual football player to decide what is right or wrong on the gridiron. The rules decide that.

KNOWLEDGE OF THE MORAL LAW

1. Men are not born with a knowledge of the moral law. Rather they are born with the ability to learn it. The only point they all know by nature is this: we must do good and avoid evil.
2. JACQUES MARITAIN points out that since the natural law is not a written law, men know it with greater or less difficulty, and in different degrees.

IMPORTANCE OF KNOWING WHAT IS RIGHT

1. HENRY CLAY: "I would rather be right than to be President."
2. In the second discussion we acknowledged that a man is judged according to whether he does what is right or wrong and that character is developed by consistently doing what is right. Hence the importance of this question: how can we know what is right; how can we know the moral law?

OUR KNOWLEDGE OF THE MORAL LAW

Let's get back to that football game again. Suppose your right end clipped one of your opponents but said he did not know that clipping was illegal. Would you still be penalized?

YES. HE IS EXPECTED TO KNOW THAT IT IS ILLEGAL.

Would you be mad at him?

ANSWERS WILL VARY. THE GENERAL IDEA WILL BE THAT HE WOULD BE FORGIVEN.

Suppose he repeatedly drew penalties or said he just did not intend to keep certain rules. How would his team-mates feel then?

DISGUSTED, ANGRY, THROW HIM OFF THE TEAM.

Let's come back to living again. If a buddy tells you a serious lie and you later find it out, would you be angry?

YES.

Would you forgive him if he claimed he didn't know it was wrong to lie?

NO. HE SHOULD HAVE KNOWN IT.

Maybe you might overlook it, though, the first time. What if he lied to you repeatedly?

WOULD NOT TRUST HIM ANYMORE; WOULD NOT WANT HIM FOR A FRIEND.

In other words every man is expected to know the moral law and accept it or he becomes an outcast from society. Decent people will shun him and no one will respect him. Alexander Graham Bell once remarked to his teacher that he was hampered because he had no knowledge of electricity. The teacher wasted no sympathy on him. He simply told him, "Get it." If we don't know the moral law, it is up to us to learn it.

This brings us to an important question. How can we know the moral law? How can we know what is right and what is wrong? Take an example.

HERE THE INSTRUCTOR SHOULD TAKE THE NAMES OF TWO MEN AND HAVE THEM STAND. HE THEN POSES THE ILLUSTRATION USING THEIR NAMES.

NOTE FOR THE INSTRUCTOR

This is perhaps the most important part of the discussion. Every effort should be made to stress the objectivity of the moral law. When we say that we can know whether something is right or wrong by thinking about it, we are not saying that what we think makes it right or wrong. We are simply saying that something is right or wrong, and that we can find out which it is if we reason correctly. Too much emphasis can not be given to this point: certain things are right and certain things are wrong.

EVERY MAN HAS CONSCIENCE

1. GEORGE WASHINGTON called conscience "the little spark of celestial fire" that is within us and urges us to keep it alive.
2. THE DECLARATION OF HUMAN RIGHTS, Article I, adopted by the United Nations, states that all human beings are "endowed with reason and conscience."

REASON CAN BE WRONG

The moral law, like any law, consists of general rules for behavior. These must be applied by each man to the choice he faces. Because the situations in which we find ourselves vary, it may be difficult at times to do this. If a man honestly makes a mistake in trying to find out what is right and therefore does something wrong, he is not guilty of wrongdoing since he acted in good faith. On the other hand since a man of good character wants to do what really is right and not what he mistakenly thinks is right, we should use every aid available to reach the right decision.

The first man here (A) stole a wallet. The investigation has narrowed the suspects down to two: himself and the man next to him (B). The Battalion Commander (Company Officer in the case of Marines) asks (A) if he stole the wallet. What should he do, tell the truth or lie?

ALL WILL SAY THAT HE SHOULD TELL THE TRUTH. WHEN ASKED WHY, THE FOLLOWING REASONS WILL BE GIVEN: HE WILL HURT HIMSELF MORE BY LYING; IT WILL BE WORSE FOR HIM IF HE IS CAUGHT LYING; HE WILL HURT THE OTHER MAN; ETC. VERY SELDOM WILL THE MORAL LAW BE MENTIONED HERE. IF IT IS, THE INSTRUCTOR SHOULD NOTE IT AND PRESS FOR THE ABOVE RESPONSES.

Reason

In other words, when you think it over and consider the evil consequences that would follow, you arrive at the conclusion that telling this lie is wrong. You didn't make it wrong; by thinking, you discovered that it is wrong. When a scientist discovers one of the physical laws that govern material bodies, he doesn't invent something new. He has just found out something that was always true.

NEWTON AND THE LAWS OF GRAVITY COULD BE DISCUSSED IF DESIRED.

It is by thinking, by using our reason, then, that we discover the moral law and apply it to the situations we face. Accordingly this moral law is sometimes called the Law of Reason.

What do we call this ability by which our intelligence distinguishes between right and wrong, which tells us what we ought to do before we act, and judges what we have done after we act?

CONSCIENCE. THIS SHOULD COME EASILY.

Does everyone have conscience? The ability to judge things according to the moral law?

THIS MAY CAUSE CONSIDERABLE DISCUSSION. AT LEAST THE GROUP WILL ACKNOWLEDGE THAT EVERYONE HAS CONSCIENCE TO SOME EXTENT.

A great American, Thomas Jefferson, noted this. He said. "The moral sense, or conscience, is as much a part of man as his leg or arm."

We have the ability to reason things out, but what sometimes happens when we try to do it?

WE MAY MAKE A MISTAKE. THE INSTRUCTOR SHOULD FURTHER ELICIT THE IDEA THAT THE MORE COMPLICATED THE PROBLEM, THE MORE LIKELY WE ARE TO MAKE A MISTAKE.

SEEKING ADVICE

In 1945 the President of the United States had to make a very difficult decision: whether or not to use the first atomic bomb. Some people thought it would be morally wrong to begin this new kind of destruction; others felt that it would save many American lives and, in the long run, many Japanese lives as well. The President had to make the decision but he did not try to think it all out himself. He sought advice from experts, weighed their opinions and then made his choice. When we are faced with a difficult choice, it is wise to seek advice but to seek advice from people who are in a position to advise us intelligently. All too often we seek advice from our buddies who may not know any more than we do. Again, when we ask for advice, we should consider it seriously. Very frequently people will ask for counsel and then ignore it completely.

TESTING TO FIND OUT THE RIGHT THING TO DO

Facing a perplexing choice, we might use either of these tests to determine what is the right thing to do:

1. Consider the contemplated action in three ways:
 - a. In the light of publicity. "Would I want to be seen doing this?"
 - b. With the "long look." "What will be the long-range results?"
 - c. According to common experience. "What happened when others acted this way."
2. The act I am about to do is wrong if:
It benefits me but harms my family.
" my family .. " " my community
" my community " " my country
" my country " " the human race.

VERSIONS OF THE TEN COMMANDMENTS

It is not necessary for the instructor to bring up this question, but if it is raised, he may discuss it briefly. There are three versions of the Ten Commandments. The wording is fuller in some than in the others and there is also a slight difference of arrangement. In meaning they are essentially the same.

Back in school did you ever work through a long algebra problem and then come up with the wrong answer? What might have kept you from making the error?

HAVING SOMEONE TO HELP -- SOMEONE WHO KNEW MORE ABOUT IT.
ALSO HAVING AN EXAMPLE TO FOLLOW.

So in trying to discern right from wrong, it helps if we have someone to guide us, especially someone who has more experience and knowledge than we do. Actually that is the way we have come to many of our conclusions about right and wrong. From whom, for instance, have we learned?

PARENTS, TEACHERS, PASTORS OR CLERGYMEN, FRIENDS. ALL OF THESE WILL BE NOTED. IT IS NOT USUALLY ADVISABLE TO RAISE THE QUESTION THAT SOME OF THE ABOVE MENTIONED MAY GUIDE THE INDIVIDUAL BADLY. IF THE CLASS BRINGS IT UP, ADDED DISCUSSION SHOULD BRING OUT THE FACT THAT AS THE INDIVIDUAL MATURES, HE WILL ORDINARILY BEGIN TO REALIZE THAT HE WAS MISGUIDED AND RE-ARRANGE HIS THINKING.

Religion

In the example we used a little while ago, you said that (A) should tell the truth because common sense says he should. Is there anything else that says he ought to tell the truth?

THE TEN COMMANDMENTS. THIS WILL COME QUICKLY IN ONE WAY OR ANOTHER. SOME MAY SAY: THE BIBLE, GOD OR THE TEACHINGS OF RELIGION.

All Christians and Jews accept the Ten Commandments as God's law that should govern men's conduct. They accept them as absolutely right because they believe they are revealed, i.e., that God himself gave them. If a man considers himself a Christian or a Jew, then he must acknowledge the Commandments whether he wants to or not.

So important do some men consider the Commandments and the guidance of religion that they believe that good moral conduct cannot be maintained without them. George Washington, for instance, remarked: "Reason and experience forbid us to expect that national morality can prevail in the exclusion of religious principle."

What about these Commandments - this law made known to us by God? Is it different from the moral law we know through reason?

DISCUSSION WILL BRING OUT THE FACT THAT THE COMMANDMENTS ARE SIMPLY EXPRESSIONS OF THE NATURAL MORAL LAW. IF NEED BE, THE INSTRUCTOR CAN SINGLE OUT CERTAIN PRECEPTS AND SHOW HOW RIGHT REASON CONFIRMS THEM.

THE TEN COMMANDMENTS AFFIRMED BY REASON

"The Ten Commandments, which like a collection of diamonds, bear testimony to their own intrinsic worth, in themselves appeal to us as coming from a superhuman or divine source, and no conscientious or reasonable man has yet been able to find a flaw in them." (Anonymous)

THE TEN COMMANDMENTS AS A RULE OF CONDUCT

A defiant sixteen year old boy stood before the judge awaiting sentence. The juror talked kindly to the lad about his family, his friends and his obligations. He spoke about immoral actions that were not in accord with the Commandments.

"What are the Commandments?" asked the youth.

"Are you serious, son?" the judge asked. "Do you mean you never heard of the Ten Commandments?"

"No. Don't know anything about them."

The judge was shaken. Taking a Bible from his desk, he handed it to the boy and pronounced his sentence.

"I sentence you to learn the Ten Commandments by heart and to obey them." The youth today is a respected and reliable citizen.

UNIVERSALITY OF THE MORAL LAW

HENRY CABOT LODGE: "If there is one thing which I have learned as a result of four years at the United Nations it is that the sense of justice is very much the same in every man. Regardless of whether he comes from Asia, Africa, Europe, or America ..."

In this sense, then, the Commandments really should be accepted by everyone. Even an atheist ought to follow them if they made sense. Of course, he will not admit the first ones - those concern obligations to God - but he should be able to see that those that govern men's conduct toward each other simply state what his own intelligence confirms.

UNIVERSALITY OF MORAL LAW

Since the moral law is made known to men through their reason, every rational creature should have some knowledge of it. Because of this the moral law is also called a "natural law," that is, it is rooted in human nature.

In the poem, "Mandalay," Rudyard Kipling wrote this verse:

"Ship me somewhere east of Suez where the best is like the worst,
Where there ain't no Ten Commandments, an' a man can raise a thirst."

In the Navy you will travel. Very likely you may go "east of Suez" to Japan, Hong Kong or some such place.

In those places is it true that the best is "like the worst," that is, that there is no distinction between good and bad, right and wrong? Does that mean the moral law and the commandments, which are expressions of it, would no longer bind you?

DISCUSSION SHOULD BRING OUT THESE POINTS:

1. IT WOULD STILL BIND. THIS ANSWER WILL USUALLY BE GIVEN. IF THERE IS HESITATION, THE INSTRUCTOR CAN DRAW THE CLASS OUT BY SPECIFIC QUESTIONS SUCH AS: WOULD IT BE WRONG FOR A SHIPMATE TO STEAL FROM YOU OVERSEAS? WOULD IT BE WRONG TO KILL SOMEONE BECAUSE YOU DIDN'T LIKE HIM?
2. IN FOREIGN AREAS, ESPECIALLY IN THE FAR EAST, THE PEOPLE DO RECOGNIZE A MORAL LAW. IF SOME OBJECT THAT THE MORAL CODE OF THE ORIENTALS IS FAR DIFFERENT FROM OURS, THE INSTRUCTOR SHOULD TRY TO LEAD THE GROUP TO REALIZE THAT THEIR BASIC CONCEPTS ARE THE SAME AS OURS. HE CAN CITE SPECIFIC EXAMPLES SUCH AS: STEALING, MURDER (THE GIRARD CASE), ADULTERY, ETC. IF THIS OBJECTION IS NOT RAISED BY THE CLASS, THE INSTRUCTOR NEED NOT BRING IT UP. IN CONNECTION WITH THE UNIVERSAL ACCEPTANCE OF THE MORAL LAW, HE MIGHT QUOTE THE WORDS OF AN ORIENTAL PHILOSOPHER, CONFUCIUS: "THERE IS NO PLACE IN THE HIGHEST HEAVENS ABOVE NOR IN THE DEEPEST WATERS BELOW WHERE THE MORAL LAW DOES NOT REIGN."

In other words, whatever was right at home is still right in the Navy; whatever is morally wrong in the United States is morally wrong in Japan, for the moral law binds us wherever we are.

NO ESCAPE FROM CONSCIENCE

1. JUVENAL (120 A. D.): "No guilty man is ever acquitted at the bar of his own conscience."
2. SOPHOCLES: "There is no witness so terrible -- no accuser so powerful as conscience."

In the Navy we have what is called, "Holiday Routine." What does the expression mean?

NO WORK. NORMAL WORKING SCHEDULE IS OUT.

Are the regulations relaxed during this time?

NO.

From time to time we all need relaxation. After several weeks at sea, Navy men look forward to getting away from the ship and the every day obligations. When they go on liberty, many men think that anything goes. This is a holiday. What about it? Does the moral law still hold?

YES. IT MAY BE A NATURAL DESIRE TO WANT TO KICK OVER THE TRACES BUT THAT STILL DOESN'T MAKE IT RIGHT.

Sometimes we try to kid ourselves; we try to convince ourselves that something is right because that is what we want to do; we look for something that might excuse us. We may think that we have succeeded but we seldom do. We may stifle our conscience or harden it, but it is still there. It commends us when we do what is right; and it condemns us when we do what is wrong. For our own peace of mind as well as for the good of others we must determine every free action by one standard: What is right?

SUMMARY

SO FAR AS POSSIBLE THE INSTRUCTOR SHOULD TRY TO DRAW OUT THESE AS THE MAJOR POINTS:

1. THERE OUGHT TO BE AND THERE IS A LAW THAT GOVERNS OUR ACTIONS -- THAT DETERMINES WHAT IS RIGHT AND WHAT IS WRONG.
2. THIS LAW IS MADE KNOWN TO US THROUGH REASON.
3. RELIGION CAN HELP US TO UNDERSTAND THIS LAW MORE EASILY AND MORE CLEARLY.
4. THE MORAL LAW BINDS ALL MEN, IN ALL PLACES, AT ALL TIMES.

QUESTIONNAIRE

	<u>TRUE</u>	<u>FALSE</u>
1. People would get along a lot better if we didn't have so many rules.	_____	_____
2. There is a law which tells every man what is right and wrong in his conduct.	_____	_____
3. Right and wrong are simply a matter of opinion.	_____	_____
4. Sometimes you can do something wrong without getting caught.	_____	_____

OUTLINE

I. INTRODUCTION

- A. Illustration of the importance of rules.
 - 1. Penalty in football.
 - 2. Reasons for rules
 - a. Football
 - b. Life
- B. Illustrations of everyday appeal to rules.
 - 1. Quarreling
 - 2. Appeal to fair-play

II. HOW WE GET OUR RULES OF RIGHT AND WRONG

- A. Religion
 - 1. Ten Commandments
 - a. No geographical limitations
 - b. No moral holiday
- B. Commonsense or reason.
 - 1. Moral law within man
 - 2. Illustration of use of reason
 - a. Questions to ask
 - 3. Some hindrances to reason.

III. COMMON RATIONALIZATION

- A. Rationalization described
 - 1. Excuse making to justify ourselves
 - 2. A misuse of reason
- B. Stock excuses men use:
 - 1. "I didn't know"
 - 2. "Everybody is doing it"
 - 3. "Two wrongs make a right"
 - 4. "One rule for me, another for you"
 - 5. "It's okay if you don't get caught"
 - a. How we are caught
 - (1) By conscience
 - (2) By character

IV. SUMMARY

NOTES -- QUOTES -- ILLUSTRATIONS

WE ACCEPT RULES IN SPORTS

1. Americans wholeheartedly accept the rules of sports. They expect contestants to abide by them. This is shown by the high regard we have for sportsmanship and fair play. For proof of this all one need do is to listen to the crowd at a fight when one of the fighters deliberately fouls his opponent.
2. Rules are useless unless they are accepted. Someone has said: "Rules are the laws of the game but rules do not play the game. Only people can play."

RULES NEEDED FOR SOCIETY

A group of boys built a "clubhouse" on a vacant lot. Johnny was telling his father all about it.

"Who's the head of your club?" the father asked.

"Don't have one," was the reply.

"What rules do you have?" was the next question.

"Don't have any," the boy answered.

Several weeks later the father asked his son how the club was getting along.

"Aw, it broke up," the disappointed lad said. "Everybody wanted to do something different and nobody would take care of the clubhouse."

We learn from experience that no group can get along together without some rules.

ALTERNATE DISCUSSION LINES

INTRODUCTION

INSTRUCTOR WRITES THE FOLLOWING ON THE BOARD -
"THERE'S A FLAG (OR HORN) ON THE PLAY!"

This is a frequent expression used in connection with the game of football. What does it signify when an official drops a flag on a play?

A PENALTY; A VIOLATION OF THE RULES. PENALTY GENERALLY COMES FIRST. THE OTHER MAY BE DRAWN OUT BY ASKING, "WHY A PENALTY?" INSTRUCTOR MAY HAVE GROUP CITE SPECIFIC VIOLATIONS OF THE RULES OF THE GAME.

REASONS FOR RULES

Why rules in the first place? Are they there to restrict the freedom of the individual players? Are they made to take the fun out of the game? Do they exist to interfere with the game? Why must we have rules in football?

ANSWERS WILL INCLUDE THE FOLLOWING: PROTECT PLAYERS, PREVENT INJURY, IMPROVE THE GAME, ORGANIZATION, ORDER, SETTLE DISPUTES, MAKE FOR FAIR-PLAY, EQUALIZE COMPETITION, BUILD SPORTSMANSHIP. WRITE ANSWERS ON THE BOARD.

We easily see the need for rules in football or any other sport - you can't play the game without rules. The result would be chaos. But what about rules for living? Do we need a code of conduct, standards of behavior, principles to live by? Why do we need rules for living?

SOMEONE WILL GENERALLY SAY FOR THE SAME REASONS AS IN FOOTBALL. DISCUSS THESE REASONS WITH THE GROUP. LEAD DISCUSSION FINALLY TO RULES AS THE BASIS OF ORDER IN LIFE.

LIFE WITHOUT RULES

Life without rules would be life out of order. A man who would not accept these rules would be out of order with himself, with other men and with God. What about those people who say, "who needs rules? Only suckers play by the rules. Honor is "applesauce". Courage and self-sacrifice are "baloney". Faith, continence, loyalty are "just a lot of spinach." Me, I'm above and beyond rules." There are some who say such things but how many of them actually do live on this basis? He may break a promise to you but what happens when you break one to him? He may cheat you but what happens when you cheat him?

THESE ARE RHETORICAL QUESTIONS BUT ANSWERS MAY BE SUGGESTED.

ACCEPTANCE OF RULES AS A SIGN OF MATURITY

Psychologists point out that one of the most important phases of maturing is the development of an understanding relationship to others. In childhood the individual inclines to be self-centered and to ignore any restrictions on himself. A man who is aware of his position as a member of society -- one of a group -- readily sees the need to keep his conduct in conformity with the common good; he sees the need for accepting a common set of rules.

PLAY FAIR!

If you listen to people quarreling they say some very instructive things: "Don't shove in ahead, go to the end of the line;" "Leave him alone, he hasn't done anything to you;" "How'd you like it if someone did that to you;" "Lay off the little guy!" Such things are said every day by the educated and uneducated, grown-ups and children. What is being appealed to in each of these cases? Take for example - "Don't shove in ahead, go to the end of the line." What is this person appealing to?

A SENSE OF FAIR-PLAY. BRING GROUP TO RECOGNIZE THAT WE QUARREL BECAUSE WE TRY TO CONVINCE THE OTHER MAN HE IS WRONG. TO DO SO WE MUST AGREE ABOUT THE RULES.

You are asking this person to play fair. You expect him to know the basic rule involved here and you expect him to obey it. The basic agreement about the rules makes football possible. Equally important in our life together is a basic agreement on the rules for living. Where do we get these rules for living? Does every man make them up for himself as he goes along?

ELICIT COMMENT. DISCUSSION SHOULD CONCLUDE THAT THIS WOULD LEAD TO NO RULES AT ALL. WE AGREE THAT SOME THINGS ARE RIGHT AND SOMETHINGS ARE WRONG.

HOW WE GET OUR RULES

How do we know right from wrong?

INSTRUCTOR MAY POSE THE FOLLOWING PROBLEM TO THE GROUP. IT CAN BE PERSONALIZED BY USING TWO INDIVIDUALS IN THE CLASS FOR THE SUPPOSED ILLUSTRATION.

A wallet has been stolen from one of the men in the company. The investigation has narrowed the suspects to these two men. (Name), here actually took the wallet. The Battalion Officer asks each man, "Did you take the wallet?" What should (Name) do?

ELICIT COMMENT: RESPONSE WILL GENERALLY BE, TELL THE TRUTH.

Why should he tell the truth?

GET COMMENT. THE FOLLOWING MAY BE SUGGESTED BY THE GROUP. IT WILL GO EASIER ON HIM TO CONFESS IT; IF HE DOESN'T TELL, THEY MAY FIND OUT ANYWAY; IT MAY DAMAGE HIS CHARACTER; IF HE DOESN'T, OTHERS MAY NOT TRUST HIM IN THE FUTURE; IT MAY HURT THE OTHER MAN. INSTRUCTOR MAY POINT OUT THAT THIS IS AN EXAMPLE OF THE USE OF COMMONSENSE OR REASON TO DECIDE WHAT TO DO ABOUT TELLING THE TRUTH. INSTRUCTOR MAY ASK, "CAN YOU SUGGEST ANY OTHER REASON WHY THIS MAN SHOULD TELL THE TRUTH?" SOMEONE MAY SUGGEST THE LAW OF GOD OR THE COMMANDMENTS.

VERSIONS OF THE TEN COMMANDMENTS

It is not necessary for the instructor to bring up this question, but if it is raised, he may discuss it briefly. There are three versions of the Ten Commandments. The wording is fuller in some and there is also a slight difference of arrangement. In meaning they are all essentially the same.

EXCELLENCE OF THE COMMANDMENTS

"The Ten Commandments, which like a collection of diamonds, bear testimony to their own intrinsic worth, in themselves appeal to us as coming from a superhuman or divine source, and no conscientious or reasonable man has yet been able to find a flaw in them." (Anonymous)

UNIVERSALITY OF THE MORAL LAW

Not all men accept the Ten Commandments but men everywhere believe in a moral law.

1. CONFUCIUS: "There is no place in the highest heavens above nor in the deepest waters below where the moral law does not reign."

2. HENRY CABOT LODGE: "If there is one thing which I have learned as a result of four years at the United Nations it is that the sense of justice is very much the same in every man. Regardless of whether he comes from Asia, Africa, Europe or America ..."

There are then some basic ways to arrive at a distinction between right and wrong. One guide is our reason. Another guide is our religion (or divine revelation). Let us consider, first of all, religion as a guide to the moral law.

RELIGION

One guide to the moral law is religion. In our common religious background as Christians and Jews, what is the basic summary of the moral law?

ELICIT RESPONSE: THE TEN COMMANDMENTS.

For Jew and Christian alike the Ten Commandments summarize the essential rules for living. These are our Code of Conduct. They cover, on the one hand, our primary responsibilities to God, and on the other, our basic responsibilities to man. While stated for the most part in the negative - as a prohibition - each commandment sets forth a positive principle for living. (Instructor may cite the positive principle lying behind the prohibition in some of the commandments: i.e. "Thou shalt not steal" - respect for property; "Thou shalt not commit adultery" - respect for the sanctity of sex and marriage, etc. The group may be drawn out on these.) These principles help us to decide the question of right and wrong.

Kipling, in his poem "Mandalay", suggested a geographical limitation on the commandments.

"Ship me somewheres east of Suez where the best is like the worst,
Where there ain't no Ten Commandments, an' a man can raise a thirst."

You are in recruit training. When you finish "boot camp" you may go aboard a ship that will put into many foreign ports. Or you may be shipped to an overseas billet in some foreign country. Does this mean you can leave the Ten Commandments behind? Can you forget about the moral law when you leave the continental limits of the U.S.A.?

ELICIT COMMENT. RESPONSE WILL BE NEGATIVE. IF IT'S WRONG TO STEAL IN THE U.S. IT'S WRONG IN JAPAN. IF IT'S WRONG TO INDULGE IN UNLAWFUL SEX RELATIONS HERE, IT IS WRONG ANYWHERE. INSTRUCTOR MAY NOTE THAT THE UCMJ APPLIES TO SERVICE-MEN WHEREVER THEY ARE.

In the Navy we observe "holiday routine." What does it mean?

ELICIT RESPONSE: RELIEF FROM NORMAL WORK ROUTINE.

Do we ever have a "holiday routine" in the moral sense? Can we go on a "moral holiday?" Are we ever relieved of our moral responsibilities and obligations?

MORAL LAW IS PART OF MAN'S NATURE

JOHN MARSHALL (Chief Justice): "There are principles of abstract justice which the Creator of all things has impressed on the mind of his creature man."

DIFFICULT DECISIONS

Sometimes it is not easy to decide the right thing to do. In 1945 the President of the United States had to make a very difficult decision: to use or not to use the first atomic bomb. Some people thought it would be morally wrong to begin this new kind of destruction; others felt that it would save many American lives and, in the long run, many Japanese lives as well.

NEED FOR STRAIGHT THINKING

1. Men are not born with a knowledge of the moral law. Rather they are born with a capacity to learn it. The only point they all know by nature is this: we must do good and avoid evil.
2. JACQUES MARITAIN points out that since the natural law is not a written law, men know it with greater or less difficulty, and in different degrees.
3. The moral law, like any law, consists of general rules for behavior. These must be applied by each man to the choice he faces. Because the situations in which we find ourselves vary, it may be difficult at times to do this. If a man honestly makes a mistake in trying to find out what is right and therefore does something wrong, he is not guilty of wrongdoing since he acted in good faith. On the other hand since a man of character wants to do what really is right and not what he mistakenly thinks is right, we should use every aid available to reach the right decision.

ELICIT RESPONSE: NO. WE MAY EVADE OR SHIRK OUR RESPONSIBILITIES BUT THEY REMAIN.

We kid ourselves when we think that we automatically lay aside our moral obligations when we leave civilian life to enter the service. We must still face our duties to God, to our fellow men and to our country.

REASON

Still another guide to rules for living is our reason. This is the natural moral law made known to us through our reason. As one philosopher expressed it: "Two things fill me with awe, the starry heavens above and the moral law within." Just as there are physical laws written into the nature of material things, so there are moral laws written into the nature of man. That's why this is sometimes called the natural moral law. How can we use our reason in deciding "what is right and what is wrong"? Suppose you are faced with a situation where you must decide a question of right and wrong: How will you go about it? You must think about it and ask yourself certain basic questions:

INSTRUCTOR MAY ASK THE GROUP TO SUGGEST SOME FACTORS TO BE CONSIDERED. THE FOLLOWING QUESTIONS MAY BE RAISED.

What do I think about it? In the light of my training and experience, what does my conscience tell me?

What will others think about it? Would I mind if my parents, my wife, or my friends knew that I did it?

What effect will this action have on me? Will it help or harm other people?

Would I think it all right for others to do the same thing? Or would my attitude be that of the African Chieftain who declared, "When I steal my enemy's wife, it is good; when he steals mine, it is bad!"

HINDRANCES TO REASON

We can use the test of our reason to help us decide the question of right and wrong. But is it always easy for us to use our reason correctly? What are some things that interfere with our ability to think straight about right and wrong? What are some hindrances to reason?

ELICIT RESPONSES: ANSWERS WILL INCLUDE: PREJUDICE, FEAR, EMOTION, OUR DESIRES, RATIONALIZATION. COMMENT MAY BE MADE ON EACH ONE. THE PRACTICE OF RATIONALIZATION WILL BE DEVELOPED AS FOLLOWS:

NOTE FOR THE INSTRUCTOR

This is an important point. Every effort should be made to stress the objectivity of the moral law. When we say that we can know whether something is right or wrong by thinking about it, we are not saying that what we think makes it right or wrong. We are simply stating that something is right or wrong, and that we can find out which it is if we reason correctly. Too much emphasis cannot be given to this point: certain things are right and certain things are wrong; wishing won't make them otherwise.

RATIONALIZING, A SIGN OF WEAKNESS

Ring Lardner created a character called "Alibi Ike" who always had an excuse. This is a form of rationalization and a sign of weakness. Such a man refuses to accept responsibility for his own actions.

SEEKING ADVICE

When we are in doubt, it is wise to seek advice. Even the President of the United States does this. Two things are important: 1) to seek advice from the right people; all too often men turn to their buddies who don't know any more than they do; 2) To consider the advice carefully; often men ask for an opinion and then do not listen to it, especially if it is different from what they would like to hear.

IGNORANCE

The poet GOETHE states that "Nothing is more terrible than active ignorance." He means that disastrous consequences may result when a man does something wrong even though he did not know it was wrong. By pulling the wrong switch a man may electrocute his fellow-workers. By opening the wrong valve a man could sink a ship. Maybe he didn't know it was wrong but disaster would still ensue.

What is rationalization?

ELICIT ANSWER: MANUFACTURING OR MAKING UP "REASONS"
FOR DOING WHAT WE WANT TO DO.

Rationalization is a method we use to justify the way we think, feel and act. On the conscious level it takes the form of excuse-making. It is the attempt to justify ourselves. It is giving phony reasons for doing what we do. Long before the advent of modern psychology, Benjamin Franklin described rationalization when he wrote, "So convenient a thing it is to be a reasonable creature since it enables one to make or find a reason for everything one has a mind to do." Rationalization, then, is a misuse of our reason and a form of self-deception. What are some standard excuses men have used, over and over again, to justify doing what they wanted to do instead of what they really knew they ought to have done?

I DIDN'T KNOW. I COULDN'T HELP IT. EVERYBODY'S DOING IT.
MIGHT MAKES RIGHT. HE STOLE MY CAP, SO I CAN STEAL YOURS.
IT'S OKAY IF YOU DON'T GET CAUGHT. ETC. INSTRUCTOR MAY
USE THE FOLLOWING TO ILLUSTRATE AND DEVELOP SOME OF THESE
RATIONALIZATIONS.

I DIDN'T KNOW

What is the answer to this standard plea of ignorance?

GET GROUP TO ANSWER. SOME MAY SAY THAT IGNORANCE OF
THE LAW IS NO EXCUSE. BRING GROUP TO RECOGNIZE OUR
PERSONAL RESPONSIBILITY TO GET KNOWLEDGE ABOUT RIGHT
AND WRONG.

Alexander Graham Bell complained to his friend, Joseph Henry, that he felt hampered in his work because he did not have enough knowledge about electricity. Henry simply said, "Get it." How can we get knowledge about right and wrong?

RESPONSE WILL INCLUDE RELIGION, CHURCH, BIBLE, HOME,
PARENTS, TEACHERS, OUR OWN REASON. GET THEM TO RECOG-
NIZE THE NEED TO INFORM OUR CONSCIENCE.

We need to stop kidding ourselves. For we know the basic fundamental differences between right and wrong. We know it's wrong to steal; it's right to tell the truth. Isn't our real trouble, not our lack of knowledge, but our failure to live by what we do know?

NOT EVERYBODY IS DOING IT

1. It has been pointed out that even the use of the phrase, "Everybody's doing it," is usually wrong. At most, it can be said that "Many are doing it." This excuse is often used in an attempt to justify sexual misconduct. Yet in a study of the sex history of 4,600 men, aged 21 to 28, drafted into the Army, at least 20 percent of these men maintained that they had kept themselves straight.

2. Another point that might be made is that even when a large number of people do something wrong, many of them will freely acknowledge that they still consider it wrong. Quite a few, too, would advise others not to follow their example.

THE MAJORITY IS NOT ALWAYS RIGHT

At the time of Columbus the majority said the world is flat.

Before the success of Fulton the majority said a boat could not be driven by steam.

Just a little more than fifty years ago, while the Wright brothers were tinkering on their contraption, the majority said the men would never fly.

EVERYBODY'S DOING IT

How many times do we try to justify our actions by saying, "Everybody's doing it?" What is the basic fallacy in this statement?

IMMEDIATE RESPONSE WILL GENERALLY BE: IF SOMEONE JUMPED OFF A BUILDING THAT DOES NOT MEAN I OUGHT TO DO THE SAME. WITH A LITTLE PROBING SOMEONE WILL SAY, "NOT EVERYBODY IS DOING IT."

We like to think that if enough people do something then it must be normal and therefore right. "Fifty million Frenchmen can't be wrong." Do we excuse the murderer who says, "Sure I killed the guy but there are thousands of other people who murder."?

THE QUESTION IS RHETORICAL BUT THE GROUP MAY ANSWER.

Morality is not decided by majority vote. Some things are everlastingly wrong. The question for each of us is, "Where do I take my stand?" Do I have the moral courage - the courage of my convictions - to hold my standards, to refuse to lower my ideals even when others around me are forgetting and forsaking them? Or will I be like a chameleon, the small lizard that takes on the color of its surroundings? Will I follow the crowd, do what they do, even when I know it is wrong?

TWO WRONGS EQUAL RIGHT

Suppose someone steals a white hat from you. You find out who did it. He says, "Well, someone else stole my hat so I took yours." What would you say to this argument?

RESPONSES MAY BE: THAT DOESN'T GIVE YOU THE RIGHT TO TAKE MINE. OR, TWO WRONGS DON'T MAKE A RIGHT.

Yet how often do we actually use this alibi. Sometimes men justify unlawful sex relations by saying, "The girl was willing". Do two wrongs ever add up to one right? Isn't this confused moral mathematics?

THE DOUBLE STANDARD

The city of Philadelphia recently established a new traffic ticket. It is a NO-FIX ticket. When a man gets one of these tickets he must pay the fine. Do you think this is a good idea?

RESPONSE WILL BE AFFIRMATIVE. WHAT APPLIES TO ONE CITIZEN OUGHT TO APPLY TO ALL. JUST BECAUSE ONE MAN HAS POLITICAL INFLUENCE SHOULD NOT GIVE HIM AN UNFAIR ADVANTAGE OVER THE MAN WHO KNOWS NO ONE.

DON'T GET CAUGHT

Some men act so constantly on the idea that they can do whatever they want so long as they do not get caught that they jestingly call this the Eleventh Commandment: "Thou shalt not get caught." No religious faith has ever held this to be true. As a matter of fact the opposite is always stressed: doing wrong is evil; being caught has nothing at all to do with morality.

We believe in equal justice for all. We believe in the same rules for all. But sometimes we try to live by one set of rules and ask the other fellow to live by another. I can run out on a debt to you but you ought to pay what you owe me. I can have sex relations with girls before marriage but the girl I marry must be pure.

DON'T GET CAUGHT

Grantland Rice the great sports writer tells of watching a fine young tackle playing on a glamorous professional team. "Good work," I said after a particular game. "Not yet," he said, "I don't know enough." "What do you mean?" I said. "About holding. The older fellows know all the tricks. They'll grab you by the pants for just a split second. This throws you off balance but they never get caught. It just takes a split second." "Do all linemen hold?" I asked. "Every good one I've played against," he said. "They all trained that way. I'm not good enough, yet. I've been caught three times this season and the coach didn't like the forty-five yards it cost us."

What kind of sportsmanship is this?

GET COMMENT. GROUP WILL ADMIT IT'S POOR SPORTSMANSHIP.
BRING GROUP TO RECOGNIZE THAT IT'S WRONG TO VIOLATE THE
RULE WHETHER ONE IS CAUGHT OR NOT.

So we know it's wrong to "break the rules" even if we are not caught. That is why we boo a fighter who fouls his opponent even though the referee misses the foul. But how often do we operate on the opposite principle that "one does what one can get away with." Violate every rule of decent behavior but just make sure you don't get caught. But do we ever really get away with any violation of the moral law? Is there ever a perfect crime? Do we ever really manage to escape the consequences of our choices?

ELICIT COMMENT.

How do we get caught? Even when we think we are getting away with it, in what ways are we getting caught?

CONSCIENCE AND CHARACTER. THE FIRST COMES READILY BUT
THE LATTER MAY REQUIRE SOME EFFORT TO ELICIT. INSTRUCTOR
MAY ASK, "DOES IT DO ANYTHING TO A MAN, WHEN HE APPARENTLY
DOESN'T GET CAUGHT?"

CAUGHT BY CONSCIENCE

You are familiar with the machine known as the Lie-Detector. What is the essential basis of the Lie-Detector? Isn't it conscience? If a man is not telling the truth, his reactions will give him away because

WE ARE ACCUSED BY CONSCIENCE

1. JUVENAL (120 A. D.) "No guilty man is ever acquitted at the bar of his own conscience."
2. SOPHOCLES: "There is no witness so terrible -- no accuser so powerful as conscience."
3. SENECA: "There is no greater punishment of wickedness than that it is dissatisfied with itself and its deeds."
4. Men are aware of their own evil acts even though others may not know about them. It is said that Noel Coward once sent identical notes to the twenty most prominent men in London, saying, "All is discovered. Escape while you can." All twenty men left town.

CHARACTER IS HARMED BY WRONGDOING

The man who steals may become richer but he also becomes a thief. The man who tells a lie may escape some punishment but he becomes a liar.

he knows deep down that he is lying. We may conceal what we do from others and thus "Get away with it" but we know. We cannot escape this fact - we can go against our conscience but when we do, conscience, as Huck Finn said, "will go for us anyway". We cannot run away from ourselves for long. How often do we read in the newspapers about someone who confesses to a crime police had not been able to solve? Or pays a fine or a debt he had run out on years before? Many of our large cities have "Conscience Funds" established by contributions sent in by people who wanted to satisfy a troubled conscience. How often when we think we can get away with something - when we think we did get away with it - Conscience speaks and we are caught? Each of us must stand trial in the courtroom of our own conscience. No guilty man is ever acquitted before the bar of his own conscience.

CAUGHT BY CHARACTER

A man does something and gets away with it. Nobody knows, no one suspects, he escapes detection. Does this have any effect upon him as a person - on his character as a man?

ANSWER: HE FINDS IT EASY TO GET AWAY WITH, SO HE DECIDES TO TRY IT AGAIN. PRETTY SOON IT BECOMES A HABIT - A PATTERN OF BEHAVIOR FOR HIM.

A character in Jefferson's play Rip Van Winkle excused himself every-time he did something wrong by saying, "I won't count this time." Well, we may not count it but we can be sure it is being counted. It is counted in terms of the character we build. What we do, what we say, and what we think make us what we are. Each action forges a link in the chain of habit. The more often the action is repeated the stronger becomes the habit. Someone has well said,

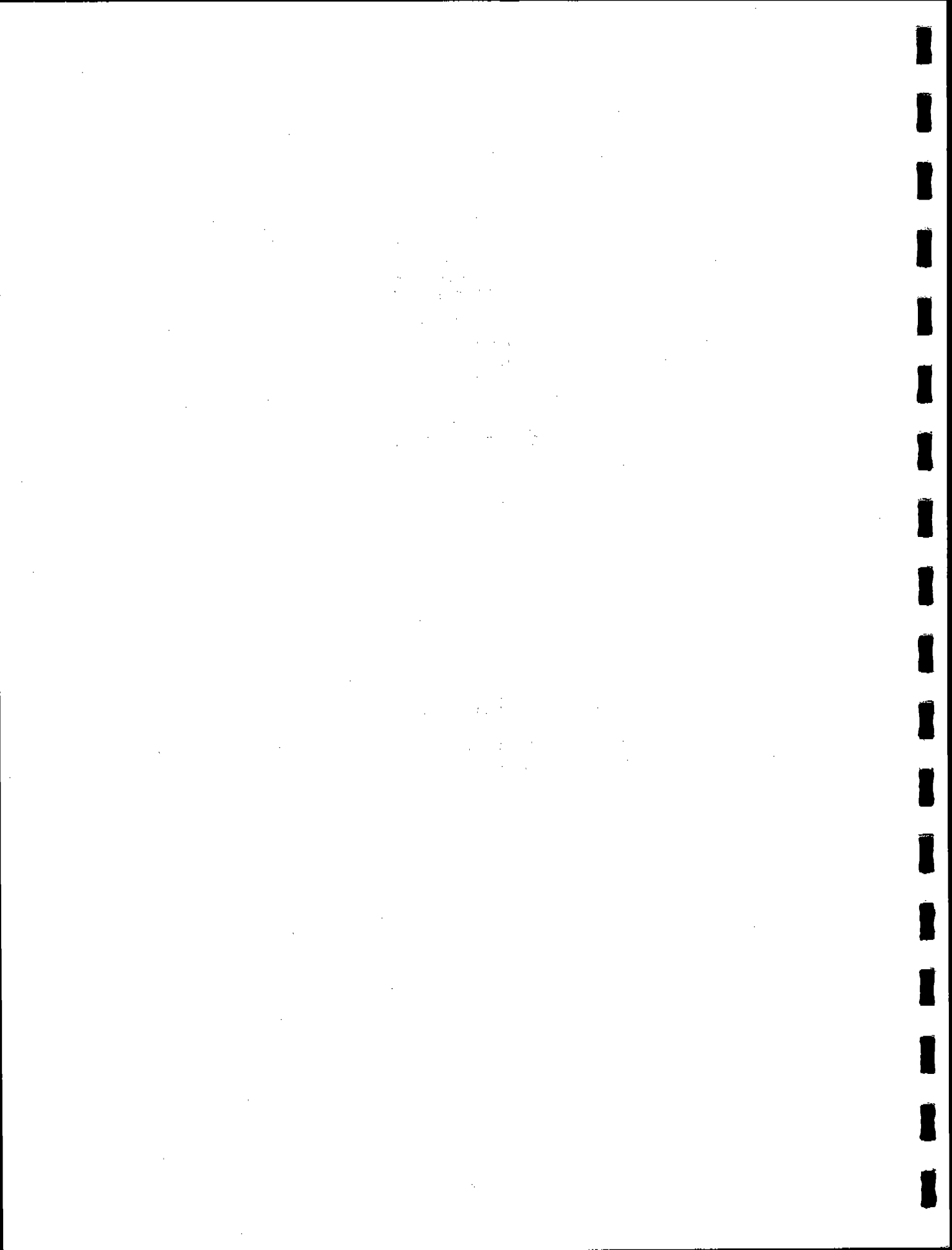
"Sow an act, reap a habit
Sow a habit, reap a character
Sow a character, reap a destiny".

Every choice and every action changes in some degree the kind of man we are. They become a part of us for better or for worse. They make us stronger or weaker. They build our character or they chip it away. And when the crisis - the time of testing comes - character stands revealed for all to see. In the crisis what we thought we may have been getting away with catches up with us. Admiral Burke said, "The prisoners of war camps have proved that when the chips are down the men of character, of deep-rooted conviction and loyalties, of solid virtue, are men on whom their buddies and their nation can depend."

SUMMARY

THE INSTRUCTOR SHOULD HAVE ONE MAN SUMMARIZE THE DISCUSSION BY LISTING THE IMPORTANT CONCLUSIONS REACHED. THESE SHOULD INCLUDE:

1. JUST AS WE CANNOT PLAY FOOTBALL WITHOUT FOLLOWING THE RULES, SO WE CANNOT LIVE TOGETHER AS HUMAN BEINGS WITHOUT FOLLOWING THE RULES OF RIGHT AND WRONG.
2. OUR RELIGION AND OUR REASON ARE BASIC GUIDES TO WHAT IS RIGHT AND WHAT IS WRONG.
3. IT IS NOT ALWAYS EASY FOR US TO THINK STRAIGHT ABOUT RIGHT AND WRONG BECAUSE WE OFTEN TRY TO RATIONALIZE OR MAKE EXCUSES FOR DOING WHAT IS WRONG.
4. EVERY VIOLATION OF THE MORAL LAW CATCHES UP WITH US THROUGH OUR CONSCIENCE AND ITS EFFECTS ON OUR CHARACTER.



DISCUSSION FOUR

A MAN AMONG MEN

REVIEW

OBJECTIVE

To review the highlights of the first three discussions and to establish a transition to the final topics.

QUESTIONNAIRE

TRUE FALSE

1. There are many more important things to worry about than character.
2. A man is strongly influenced by his surroundings.
3. Even if the breaks are against a man, it is his fault if he turns out bad.
4. It is never too late to change.
5. The Navy (Marine Corps) makes men.
6. The characters of men were not weakened in POW camps.
7. Character is life dominated by opportunity.
8. Having principles doesn't mean that a man has good character.
9. It is better to tell a little lie than to get into trouble.
10. Moral law is a matter of religious belief.
11. Whatever we do is right if we think it is right.
12. The fact that people do wrong proves that they don't believe in a moral law.
13. Conscience is the capacity that all men have to discover what is right.
14. It is always easy to figure out what is right.
15. The Ten Commandments are a summary of the moral law.

COMPLETION

16. The mark of a man is his:
a) success; b) character; c) reputation.
17. The most important factor in making you the kind of man you are is your:
a) heredity; b) environment; c) personal effort.
18. The real measure of a man is his:
a) reputation; b) actions; c) age.
19. Our choices affect our character:
a) sometimes; b) always; c) only in big matters.
20. The best guide to what is right and what is wrong is:
a) moral law; b) what others do; c) personal preference.

OUTLINE OF PROCEDURE

- I. INTRODUCTION
- II. ADMINISTRATION OF QUESTIONNAIRE
- III. DISCUSSION OF INDIVIDUAL ITEMS
- IV. FILM: "PULLING YOUR WEIGHT"

INTRODUCTION

A MAN AMONG MEN! What kind of a man does that suggest? A man accepted and admired; a man who lives up to his possibilities, a man we call a "real man." This is an ideal worth striving for; this is a desire deep within each of us: to be a MAN AMONG MEN.

In our classes we have discussed this ideal. We asked some questions about ourselves. We talked about the kind of men we want to be. We considered the things which influence our development. We tried to discover what makes a man strong and what should guide him in his daily choices.

We reached some conclusions. Before we go on, let us review some of these. You have been given a questionnaire. Mark your answers in the light of our discussions. When you have finished, we will discuss each item briefly. Then we will look at a film which brings out some of the ideas we have talked about.

DISCUSSION OF ANSWERS

1. FALSE Character is the kind of man you are. What you are is more important than wealth, power, ability or even reputation. The kind of man you are is the only firm basis for that respect which is essential to your happiness.
2. TRUE You are strongly influenced by your environment and your heredity too. But you are not just a puppet on a string. These things influence you but do not determine the kind of man you will be. How much they affect you depends on your response to them. You can go along with your environment or you can resist its influence.
3. TRUE A bad heredity and environment make it more difficult for a man to become a worthwhile individual but they do not make it impossible. Therefore, he is still responsible. We sympathize and seek to understand such a man but we do not excuse him. Society always holds us responsible.
4. TRUE "You can't teach an old dog new tricks" may be true of dogs but it is not true of men. On the other hand, the older a man gets the harder it is for him to change. If we want to improve ourselves, we should start now.
5. FALSE No one can make a man out of you except yourself. The Navy (Marine Corps) encourages men to improve themselves and helps them through the Character Education Program. But it's up to the man to use these opportunities to help himself.
6. TRUE They were tested but not weakened. Weakness was simply revealed; it was not developed.
7. FALSE Character is life dominated by principles. A principle is a conviction that something is right and should be done. When a man always acts for this reason, he has character. When an individual lets the opportunity or occasion determine his acts, he will often do things that are wrong.
8. TRUE Having principles isn't enough; a man must use them as his basis of choice. Moreover it is important that they be the right kind of principles -- ones that are developed from correct ideas of right and wrong.
9. FALSE Everything that a man does affects his character for better or worse. It may seem that this lie isn't hurting anyone but it is weakening the man's character. It lessens his respect for truth and it will incline him to lie again in the future. This is an example of opportunism -- taking the easy way out.

10. FALSE If it is right, it is right; if it is wrong, it is wrong. What we think can't change it. However, if we are honestly mistaken, we are not considered guilty of wrong-doing. It points up the necessity of trying to form correct ideas of right and wrong.
11. FALSE It is a matter of commonsense fact. Reason tells us that there is such a law and reason enables us to understand it. Religion can help a man to understand it better and encourage him to keep it.
12. FALSE Men can and do act contrary to what they know is right usually for motives of personal gain. They may try to justify their wrong-doing but the feeling of shame or guilt they experience is evidence that they know they are wrong. This proves rather than disproves the existence of a law which they recognize.
13. TRUE By using our intelligence we are able to determine which acts are in accord with the moral law and which ones are contrary to it. This use of the intelligence is called conscience. Everyone who has intelligence has conscience. This is a generally acknowledged idea.
14. FALSE Sometimes it is very difficult especially when the matter is complicated and our experience is limited. Help may be needed to make a wise judgment.
15. TRUE Christians and Jews believe that the Commandments were given by God so that men would not have to reason the moral law out for themselves and thus to keep them from error. A study of these Commandments shows they make good sense and are supported by right reasoning.
16. CHARACTER Our word character comes from a Greek word for the mark made on a coin to show its worth. Character shows the real worth of a man. A man may be a success in many ways and still be a failure in his personal life.
17. PERSONAL EFFORT Heredity and environment give us the materials and the situation out of which we build our character. But the individual must do the building. Character is in a real sense a personal achievement or a personal failure.
18. ACTIONS In the final analysis we measure a man by what he does. Reputation may not be a true expression of a man's character. We do not judge a man's life by its length but by its quality. We ask, "How well has he lived?"
19. ALWAYS Every choice effects some subtle change in our personality for good or for bad. How we make big decisions is generally determined by how we have made little decisions before.

20. MORAL LAW History proves that a majority can be wrong. To make our own desires the standard of right would destroy all distinction between right and wrong, for the same act could be either according to our whim. Moral law, on the other hand, provides a standard according to which we can judge what others do and our own desires.

PREFACE TO THE FINAL DISCUSSIONS

(NOTE: These remarks are to be made after the showing of the film.)

It has already been remarked in our discussions that character is both revealed and developed in the way that we meet the problems of life. These problems or crises are many and varied. We cannot attempt to consider them all right now. Quite a few will be discussed in Character Education classes at other stations or aboard ships, wherever you are assigned. At this time we will single out two matters of special significance to you at this stage of your personal development, two areas in which your character is both tested and developed. These are sex and marriage. In the next two periods we will consider these subjects as they are related to character -- as men among men.

DISCUSSION FIVE

A MAN -- AND WOMEN

IDEALS OF SEX AS AN EXPRESSION OF MATURE CHARACTER

OBJECTIVE

To foster a mature understanding of the dignity of sex in its physical, emotional and spiritual aspects as a basis for positive control.

QUESTIONNAIRE

TRUE FALSE

1. It is normal for a man to have strong sexual desires. _____
2. Sex experience is the most important thing in life. _____
3. The proper place for sex is marriage. _____
4. Very little harm results from promiscuous sexual behavior. _____
5. A normal healthy man can control his sexual desires: _____

_____ a) All the time

_____ b) Some of the time

_____ c) Not at all

OUTLINE

I. INTRODUCTION

- A. Growing awareness of sex.
 - 1. Illustrated by barracks conversation
 - 2. Sign of maturing
- B. A major problem of adolescence.
 - 1. Tests maturity
 - 2. Tests character
- C. Some approaches to sex.
 - 1. Immature person lets sex dominate life.
 - a. Strong natural instinct
 - b. Exploitation in our culture
 - 2. Mature person relates sex to whole pattern of life's values and goals.

II. THE MEANING OF SEX IN HUMAN LIFE

- A. Physical
- B. Emotional
- C. Spiritual

III. THE PURPOSE OF SEX IN HUMAN LIFE

- A. Purpose shows us how to use sex.
- B. Primary purpose is procreation.
- C. Purpose indicates its place in human life.
 - 1. Marriage
 - a. Related to love and respect
 - b. Child needs a family

IV. THE PROBLEM OF CONTROL

- A. Sex reserved for marriage
 - 1. Commonsense
 - 2. Religion
 - 3. Society
- B. Some perils of promiscuity
 - 1. To society
 - 2. To individual
- C. Positive means of control
 - 1. Acceptable substitutes for solving conflict

V. SUMMARY

NOTE FOR THE INSTRUCTOR

In this and the following class the instructor should make references to the earlier discussions wherever possible.

INTEREST IN SEX GROWS IN ADOLESCENCE

When we are young, very young, we are not so interested in romance. An old cartoon illustrated this fact. It pictured two small boys with "guns" at their side leaving the movies. To one side is a billboard labelled "NOW SHOWING." It depicts a man and woman in each others arms with the title, "LOVE, LOVE, LOVE." Both boys are apparently disgusted and one is remarking to the other: "Why don't they give the public what they want."

MATURITY AND SEX

One noted psychologist (Dr. H. A. Overstreet) states explicitly that sex is not something apart from character; that it is one channel through which character is expressed. This leads him to conclude that there can be no maturity of character where ideals of sex are immature.

DISCUSSION LINES

INTRODUCTION

INSTRUCTOR BEGINS BY DIRECTING THE FOLLOWING QUESTION TO INDIVIDUALS IN THE GROUP:

What do you talk about most frequently in the barracks?

WRITE ANSWERS ON THE BOARD: HOME, SEX, WOMEN, GIRLS, ETC.

Why all this interest in girls? A few years ago they were nuisances. You laughed at the "mushy love stuff". You admired the big strong silent hero who got on his horse and rode off leaving the girl all alone. But some changes have been made - girls are pretty wonderful. Why all this growing interest in the fairer sex?

POSE QUESTION TO INDIVIDUALS, THEN TO GROUP. GIRLS ARE DIFFERENT, CURIOSITY, WE'VE CHANGED, GROWING UP, MATURITY.

REACHING FOR MATURITY

You're reaching for maturity. One sign is this interest in girls. Adolescence may be described in part as the phase of life when the sex drive emerges as a new factor in the personality. It's up to you to take this new power in your life and fit it into the whole pattern of your personality. How you handle sex will be one of the biggest tests of your personal maturity and character. To consider sex in its proper place and in relationship to your future marriage is a definite sign of maturity. You express your character by the way you handle sex in your life. You show your honesty in your respect for other people's property. You should show the same honesty in your respect for all women.

APPROACHES TO SEX

What are some of the ways men try to handle the problem of sex?

INSTRUCTOR DRAWS TWO CIRCLES ON THE BOARD. EXPLAIN THAT THE CIRCLE IS USED TO REPRESENT HUMAN PERSONALITY BECAUSE WE ARE ALL INTERESTED IN BEING WELL-ROUNDED PERSONS. WRITE SEX IN THE FIRST CIRCLE SO THAT IT FILLS THE CIRCLE.

How is this person handling sex?

RESPONSE: TOO MUCH SEX, DOMINATES HIM, MAKES IT EVERYTHING, ETC.

Why is it easy to let sex get out of hand? Why is it easy to let sex become the whole of life instead of a part? Why is it easy for us to lose our sense of proportion? Why is it easy for us to exaggerate the importance of sex so that it dominates our lives?

SEX IN ADVERTISING

1. Nowhere, perhaps, is sex more exploited than in advertising copy. It is used to sell everything from corsets to outboard motors, from perfume to motor oil. Some examples: hair cream that will cause the girls to pursue you, after shave lotion that invites a woman's touch, toothpaste that keeps breath "kissing sweet." Perfumes stress the sex angle even in their names: "Seduction," "My Sin," "Indiscreet," "Suivez-Moi."

2. Sex is used to sell books, even books that are clean and wholesome in themselves. Many worthwhile pocketbooks have lurid pictures on the cover which bear no relationship to the text inside.

SEX AND IMAGINATION

A doctor said to his patient, "Your brain is you chauffeur. If your brain gets drunk with a wrong idea, you'll land in a ditch."

ELICIT RESPONSES: IT IS A STRONG DESIRE AND IT IS EXPLOITED IN OUR SOCIETY. ANSWERS WILL GENERALLY COME IN SOME FORM.

Because sex is a strong natural instinct, it is easy for you to feel that physical sex experience is just about the most important thing in life. You reason: Sex is a natural thing, so why not do what you please? Why were we given sexual powers in the first place? On the surface this sounds logical but is it? What would happen if we followed every natural instinct?

THE QUESTION IS RHETORICAL BUT ANSWERS MAY BE ELICITED.

We'd tear food with our bare hands. If anyone did something that displeased us we'd simply crack his head with a club. Isn't it just as natural for man to control and direct his natural instincts as it is for him to have them in the first place? Do you really think our desires are wild horses that take us wherever they wish to run? Must we give them their head and hang on for dear life? Or can we tame the wild horses, curb our desires and give direction to the way they must go? No one of us is free to do what he wants when he wants, not only because of the effect on himself but also because of the effects on others.

Sex is openly exploited in our society. We see this sordid appeal to sex everyday. It is easy for us to exaggerate the importance and place of sex in life. Can you cite some examples of this open exploitation of sex in our culture?

RESPONSES WILL INCLUDE: PIN-UPS AND CHEESECAKE, COMICS, EXPOSE MAGAZINES, MEN'S MAGAZINES, POPULAR SONGS, ADVERTISING, ETC. INSTRUCTOR MAY RAISE THE QUESTION: IS NOT THIS EXPLOITATION AN INDICATION OF THE IMMATURITY OF OUR SOCIETY IN ITS ATTITUDE TO SEX?

These things stimulate a natural desire that is strong within itself. Your control of sex must begin with these influences. We forget how much of sex is really in the mind and imagination. How we think about sex determines how we act about sex. If you feed your imagination on a steady diet of these open appeals to sex, you are adding fuel to the fire. You weaken your ability to control it and end up doing what you never intended to do. Unclean thoughts are like the Trojan horse. We take them into our minds and they open the gates to unlawful action.

What is the mature approach to sex? How does a real man of character handle sex in his life?

ANSWER: SEX IS NOT ALL OF LIFE BUT MUST BE RELATED TO OTHER ASPECTS OF PERSONALITY. WRITE SEX IN THE SECOND CIRCLE.

What are some of the other things that sex must be related to in our lives?

MAN'S INSTINCTS CONTROLLED BY REASON

The man who says that it is not always possible to control one's sexual instinct denies his dignity as a man. Man is not simply a creature of instinct. He can think about his actions and he can make choices. If one of his instincts urges him to do something which for some reason would be harmful, he can refuse to do it. On a number of occasions during World War II survivors floated on life rafts for days. They had no fresh water to drink. Because of their thirst they were strongly tempted to drink sea water. Some did and their agony was increased. The wiser ones refused to do so, for they realized the harmful effects that would result. In many cases commonsense leads us to curb our desires. We refuse to do things we could do or would like to do because we see that they would harm ourselves or others.

RESPONSES: LOVE, PARENTHOOD, GOALS, VALUES, RESPONSIBILITY, STANDARDS, RESPECT FOR OTHERS, LOYALTY, ETC. WRITE THESE INSIDE THE CIRCLE WITH SEX.

To separate sex from these vital aspects of life is to set it apart from life. Sex in it's proper place and under control can be a dignified and wholesome part of your life. It should be recognized as having a direct bearing on the welfare of others rather than as a strictly private affair. Too often we forget that in our conduct we can seriously injure others when we consider only ourselves.

THE NATURE OF SEX

A responsible use of sex is possible only on the basis of an understanding of sex and its role in human life. We need to begin with the basic question: What is sex? It is like asking - What is life? Like life, sex is many things. Sex is physical.

WRITE PHYSICAL ON THE BOARD.

What is sex in its basic physical or biological sense?

ELICIT ANSWER: A STRONG NATURAL URGE OR INSTINCT.
BRIEFLY DRAW OUT THE GROUP ON THE MEANING OF A NATURAL URGE (ONE WE ARE BORN WITH - A NORMAL PART OF OUR HUMAN NATURE) AND THE REASON WHY SEX IS A STRONG INSTINCT (TO INSURE CONTINUANCE OF HUMAN RACE.)

Sex, at least on the human level, is not merely physical desire. It is related to emotion. What emotion is generally associated with sex?

RESPONSE: LOVE. WRITE EMOTION-LOVE ON THE BOARD.

Where do we see the close connection between the physical and the emotional aspects of sex? Where do we see sex and love together in human life?

RESPONSE: MARRIAGE.

Why is it important that sex should be related to love?

ANSWERS: SOME OF THE FOLLOWING WILL BE STATED BY THE GROUP. THE INSTRUCTOR MAY POINT OUT THE OTHERS. LOVE KEEPS SEX FROM BEING A SELF-CENTERED SEEKING FOR ONE'S OWN PLEASURE. LOVE IS A CONTROL OF SEX. SEX IN MARRIAGE IS AN EXPRESSION OF THE LOVE, LOYALTY AND MUTUAL RESPECT OF THE HUSBAND AND WIFE. IT IS LOVE THAT LEADS A MAN AND WOMAN TO MARRY AND ESTABLISH A HOME AND FAMILY. A STABLE FAMILY IS ESSENTIAL TO INSURE THAT EACH CHILD HAVE A PROPER CHANCE TO GROW UP AS A FULL PERSON.

PURPOSE REVEALS TRUE DIGNITY OF SEX

To realize the true dignity of sex one need only consider its purpose and the possible consequence of its use: the begetting of children. We consider it wonderful if a doctor by his skill can prolong a life; men will risk their lives in an attempt to rescue someone trapped in a burning building, even if it is someone old whose life is almost over; if a plane is downed at sea, no expense or effort is spared to locate the survivors. Why? Because we consider life very precious. How sacred then, is the power that men and women have through sex, the power to bring a new life into the world!

Sex in human life is related to our spiritual nature. In what sense is sex a spiritual experience in human life?

ANSWER: NEW LIFE IS CREATED DURING THE SEXUAL UNION OF HUSBAND AND WIFE.

That is why we call the sex act "Procreation". A man and a woman cooperate with God in the creation of new life. When we understand this spiritual character of sex, we cannot use it thoughtlessly and selfishly. Here we are indeed on holy ground.

THE PURPOSE OF SEX

We have seen the role of sex in human experience. Let us now inquire into it's purpose in human life. Why do we seek to know the purpose of sex?

RESPONSES: SATISFY CURIOSITY, TO UNDERSTAND IT, TO LEARN HOW TO USE IT OR HOW NOT TO ABUSE IT.

Every natural desire in man is for a definite purpose. We can use any one of our desires in line with its purpose. We can also misuse any one of our basic desires. Take hunger. Its purpose is to sustain life -- we eat in order to live. Hunger serves life. But we can take this natural instinct and make it an end in itself -- we live in order to eat. The result is gluttony. The same is true of sex. We can use it properly in terms of its basic purpose. Or we can misuse it - we can let it become an end in itself. We can seek sex for sex's sake. To know the purpose of sex is to find its place in life. What then is the primary purpose of sex?

ANSWER: REPRODUCTION OR PROCREATION. INSTRUCTOR MAY WRITE THIS ON THE BOARD.

THE PLACE FOR SEX

What does this basic purpose of sex say to us about its place in our lives? If its purpose is to reproduce new life what is its place in life? Where should it be used?

ANSWERS: "MARRIAGE" WILL GENERALLY COME READILY BUT SOMETIMES REQUIRES PROBING. WRITE "MARRIAGE" ON BOARD OPPOSITE REPRODUCTION.

You say the purpose (reproduction) of sex shows that the place for sex is in marriage. Isn't it possible to reproduce outside of marriage? Why then should sex be reserved for marriage?

ANSWERS: NEEDS TO BE RELATED TO LOVE AND RESPECT; CHILD NEEDS A FAMILY.

SEX RESERVED FOR MARRIAGE

Almost every notable research in marriage indicates that premarital indulgence in sex hinders more than it helps later adjustment in marriage.

THINKING LEADS TO PRINCIPLES

In the second discussion we concluded that when a man is convinced that something is wrong and should not be done, this conviction should become his principle of action, his rule of conduct. It was noted also that character is strengthened by adhering to such principles; it is weakened when a man abandons his principles for sake of some personal gain. If a man is firmly convinced that sexual indulgence outside of marriage is wrong and harmful, then this should be adopted as a principle to guide him in his actions and he should not abandon it for the sake of physical pleasure.

Sex in marriage is set in relation to the love, loyalty and mutual regard that husband and wife have for each other. It is part of a permanent relation rather than an isolated phase of experience. It becomes one of the highest expressions of the love which forms the basis for family life. This love leads parents to desire children and assures the children a stable home life in which they can have the affection and security they need in their growth to maturity. Sex is disciplined for the sake of love. Love is a control on sex. Sex in relation to love within marriage is based on respect for personality and is other-regarding. Sex without love becomes lust centered in self-gratification and uses another person as a thing - a means to one's own satisfaction.

Who says sex experience should be reserved for marriage?

ANSWERS: COMMONSENSE, GOD OR RELIGION, AND SOCIETY.
GROUP WILL READILY MENTION RELIGION AND SOCIETY.
SOMETIMES COMMONSENSE WILL BE SUGGESTED. EVEN IF IT
IS NOT SUGGESTED BY THE GROUP IT IS ADVISABLE TO SUGGEST
AND DISCUSS IT BEFORE DISCUSSING RELIGION AND SOCIETY.

COMMONSENSE

Commonsense shows you that sexual experience should be reserved for marriage. All you need to do is put the "loose talk," the "false rumors" about sex alongside the facts. Consider the facts about the harmful results of uncontrolled sex. You've seen the results in the examples of others. You know the dangers to physical health and psychological health. You've heard about venereal diseases. You may know some fellow who is being rushed into a hasty marriage because of unlawful sex relations. You've seen the man who seems to be obsessed with sex, who is always seeking some new experience. What he thought was freedom turned out to be slavery. Do you want this to happen to you or do you want to continue to control your desires lest they begin to control you?

Who gets the most from sex? Is it the man who "plays the field" and constantly seeks a new experience or the man who reserves sex until he is married to the girl he loves and respects? You know the answer. Don Juan is celebrated in song and story as the "great lover" but psychiatrists tell us that the Don Juan type is simply an "arrested adolescent" who never grows up. He has not learned the meaning of mature love. The phoniest excuse ever given for illicit sexual relations is the old standard, "prove your manhood." The only thing it proves is that you're not mature enough to control yourself. Self-control is the proof of a real man.

RELIGION

You know the teaching of your religion about the place of sex. Our common Jewish-Christian background stresses the sanctity of sex. The commandment "Thou shalt not commit adultery" states the prohibition.

INCIDENCE OF VENEREAL DISEASE

In the same period as noted on the opposite page, new cases of gonorrhea declined 4.4 percent, from 244,279 in 1955 to 233,593 in 1956. The number of cases is still alarmingly high, higher even than the number of syphilis cases.

PSYCHOLOGICAL IMPACT OF VENEREAL DISEASE

Venereal disease differs from others in its effect on a man's estimation of himself. We have almost a passion for cleanliness. If a man is sweated and dirty from doing some manual labor, he is anxious to take a shower and get clean. The unfortunate man afflicted with venereal disease is plagued with a feeling of being unclean; and he can't wash it away.

The positive side of this commandment gives the reason for the prohibition. Sex is wrong when indulged in outside of marriage not because sex is bad but because it is sacred. Sex is given by God as the means by which men and women cooperate with God in the creation of new life. To make it a casual affair is to violate its deeper meaning as well as to violate the basic integrity of one's partner in the experience. Human personality is one of our highest values because man is made in the image of God. No human being is cheap, but of unique worth and value because of this relation to God. The sexual act by its very nature (a union of 2 persons) always involves another person. To use any person in a casual affair to satisfy one's own desire is to deny the basic worth of that person. Suppose, you ask, the girl is willing? Does that make it right? Does she have the right to let her body be used to satisfy your desire? Even if she is willing, do you have the right to use her in this way? It is wrong to use any human being as a "thing" to satisfy your desire for pleasure.

SOCIETY

Why does society seek to control the expression of sex? Why do we have laws concerning sex and marriage? Why does society disapprove of sex relations outside of marriage? Why does society refuse to condone irresponsible sexual conduct? Almost every society sets up certain restrictions on the freedom of the individual in the area of sexual behavior. Is this an arbitrary attitude designed simply to frustrate the individual? Is it unrealistic to insist on the control of sex? Why does society adopt the attitude it has on sexual conduct?

ANSWER: SOCIETY KNOWS THE DANGERS OF IRRESPONSIBLE SEX. SOCIETY SEES THE BASIC THREAT OF PROMISCUITY. LOOSE SEXUAL CONDUCT STRIKES AT THE VERY FOUNDATION OF SOCIETY.

PERILS OF PROMISCUITY TO SOCIETY

What are some of the dangers of irresponsible sexual conduct in regard to its effects on society?

ANSWERS: VENEREAL DISEASE, LOWERS MORAL STANDARDS, WEAKENS FAMILY AND HOME, INCREASE IN CRIME, ILLEGITIMACY, ETC. INSTRUCTOR MAY COMMENT BRIEFLY ON EACH OF THESE. SOME OF THE FOLLOWING MATERIAL MAY BE USED.

VENEREAL DISEASE

Medical science has made much progress in its fight against venereal diseases. However, it still continues as a major threat to health. The U. S. Public Health Service reported a rise of 7.1% in new syphilis cases for 1956 reversing a downward trend for the past ten years. There were 131,763 cases in all stages reported in the continental U. S. compared with 123,044 in 1955. Venereal diseases not only endanger physical health but also the emotional and mental health of the individual.

ILLEGITIMACY

Everyone suffers: the mother, the father, the families and, most of all, the child. If time allows, the instructor can have the class discuss how each suffers.

THE CHILD SUFFERS MOST

The instructor might point out that the plight of the illegitimate child becomes worse if the parents are of different nationality or race. A few years ago, ground was purchased in a village near Yokohama in Japan to build a new home for such children. When the people found out about the project, they drew up a petition against it. They did not want their pure-bred children "tainted" by association with those of mixed blood.

LOSS OF SELF-RESPECT

One of the serious consequences of sexual misconduct is loss of self-respect. A man may become disgusted with himself. Because he has weakened under pressure in the past, he feels that he is no longer capable of controlling himself. Then he gives up; he no longer tries. His condition goes from bad to worse.

ILLEGITIMACY

This problem can be made vivid by presenting statistics in terms of a major U. S. City (Philadelphia).

1 baby out of every 12 born in this city is born out of wedlock..

The officially listed number of illegitimate births last year (1956) was 4,127.

The support of some of the 30,000 illegitimate children now living in the city is costing the taxpayers about \$3.5 million a year through relief checks - more than \$1.50 for each man, woman and child in the city. Fathers who have been given court orders are paying about \$650,000 a year, or about one-sixth of the bill to tax payers.

Nationally the number of illegitimate births went from 89,500 in 1940 to 176,600 in 1954 with the rate of births rising from 3.8 to 4.4 per cent. It is clear that illegitimacy is a growing problem in the U.S.

The real tragedy behind these statistics is what happens to these children. Every authority agrees that good homes are the best insurance against juvenile delinquency, mental diseases and adult crime. These children are not getting this kind of home life. Human beings are not given their fair chance to grow up in a good home (Source - The Sunday Bulletin, Philadelphia, Pa., August 18, 1957).

PERILS OF PROMISCUITY TO THE INDIVIDUAL

It is very easy for us to say society is "they" and not "me". This is unrealistic - society is you. What endangers society endangers you. We do not live in a social vacuum. We are affected by society and our actions affect society. We cannot escape this basic fact of life. But let us look at this problem in terms of the individual. What are the effects of irresponsible sexual conduct on the individual. What are the dangers of undisciplined sex to you?

ANSWERS: EFFECTS ON HEALTH (PHYSICAL AND EMOTIONAL), REPUTATION, LOWER STANDARDS, SELF RESPECT, LOSE RESPECT FOR WOMEN, CHEAPENS SEX, LEGAL DIFFICULTIES, FORCED INTO HASTY OR UNWANTED MARRIAGE, GUILTY FEELINGS, ABILITY TO BUILD A HAPPY MARRIAGE.

"RESERVED FOR MARRIAGE"

The restrictions on the sex urge by society are based on the wisdom of experience. Men have learned the tragic results of uncontrolled sex desire in the lives of individuals and in the society as a whole. Controls are erected to protect the individual and to protect the group from an irresponsible person. Within marriage and in marriage alone where it becomes an expression of and is controlled by love set within the context of the family does sex find it's proper expression.

WORTHWHILE ASSOCIATIONS AS A MEANS OF CONTROL

The companionship of decent girls can be a great help in maintaining self-control. In addition such association develops wholesome respect for women. Wherever a man may be, he can meet such girls but he will not find them in the joints.

One day a young man said to a chaplain: "Padre, I am convinced that there are no good girls."

"What do you mean by 'good girls'," the chaplain asked.

"Ones who don't drink or smoke or act loose."

"Where do you usually meet girls," was the next question.

"In bars," he answered.

Church and civic groups in any community welcome servicemen. Here he can make the acquaintance of girls he can write home to mother about.

LEISURE ACTIVITIES

It is useful for the instructor to point out the need for planning the use of leisure time. Since he is speaking to men new to the Navy, it is beneficial to describe the activities promoted by Special Services and the U.S.O.

THE PROBLEM OF CONTROL

This brings you face to face with the problem of control. Let us get the problem before us. As a mature responsible individual you decide that the expression of sex should be reserved for marriage. You may make this decision for any number of reasons: (1) Sexual relations outside of marriage are contrary to the law of God (2) Society disapproves of such irresponsible behavior. (3) You do not wish to harm or hurt others by selfish indulgence. (4) You think you should be loyal to the girl you will one day marry (5) You believe that the experience of sex will be more enriching and satisfying when it is entered with the girl you love and respect in the relationship of marriage.

INSTRUCTOR MAY HAVE THE GROUP STATE THESE REASONS.

Whatever your reason, you are faced with the problem of how to control sex. Sex is a strong natural desire. It should be reserved for marriage. How can you handle the frustration of this instinct? How do we handle frustration? Suppose your company commander calls you on the carpet and reads you out strongly. Anger and hostility boil within you. But he's boss - you cannot vent your feelings on him. How can you handle this frustration?

ANSWERS: TALK IT OUT WITH YOURSELF OR SOMEONE ELSE; BAWL SOMEONE ELSE OUT; WORK IT OUT IN SOME ACTIVITY. ALL THE ANSWERS WILL SUGGEST LETTING OUT THE FRUSTRATION IN SOME SUBSTITUTE ACTIVITY.

We use this process every day in many ways. How can you use this method to handle the energy of the sex instinct? What are some socially and morally approved substitutes?

RESPONSES WILL SUGGEST: WORK, SPORTS, HOBBIES, NORMAL SOCIAL DATING, ANY CREATIVE ACTIVITIES, ETC. SOMETIMES THE QUESTION WILL BE RAISED, "IS THIS A HEALTHY WAY OF HANDLING SEX?"

INSTRUCTOR MAY SIMPLY STATE THAT PSYCHOLOGISTS AGREE THAT IT IS A HEALTHY WAY OF HANDLING SEX. THE EMINENT PSYCHOANALYST DR. A. A. BRILL WARNED AGAINST PSEUDO-ANALYSTS WHO PREACHED SEX FREEDOM AND FREE SEX EXPRESSION. CONTROL OF SEX IS ESSENTIAL IF CIVILIZATION IS TO ENDURE AND ONLY IRRESPONSIBLE PERSONS BELIEVE THAT ONE CAN RUN RIOT WITH SEX.

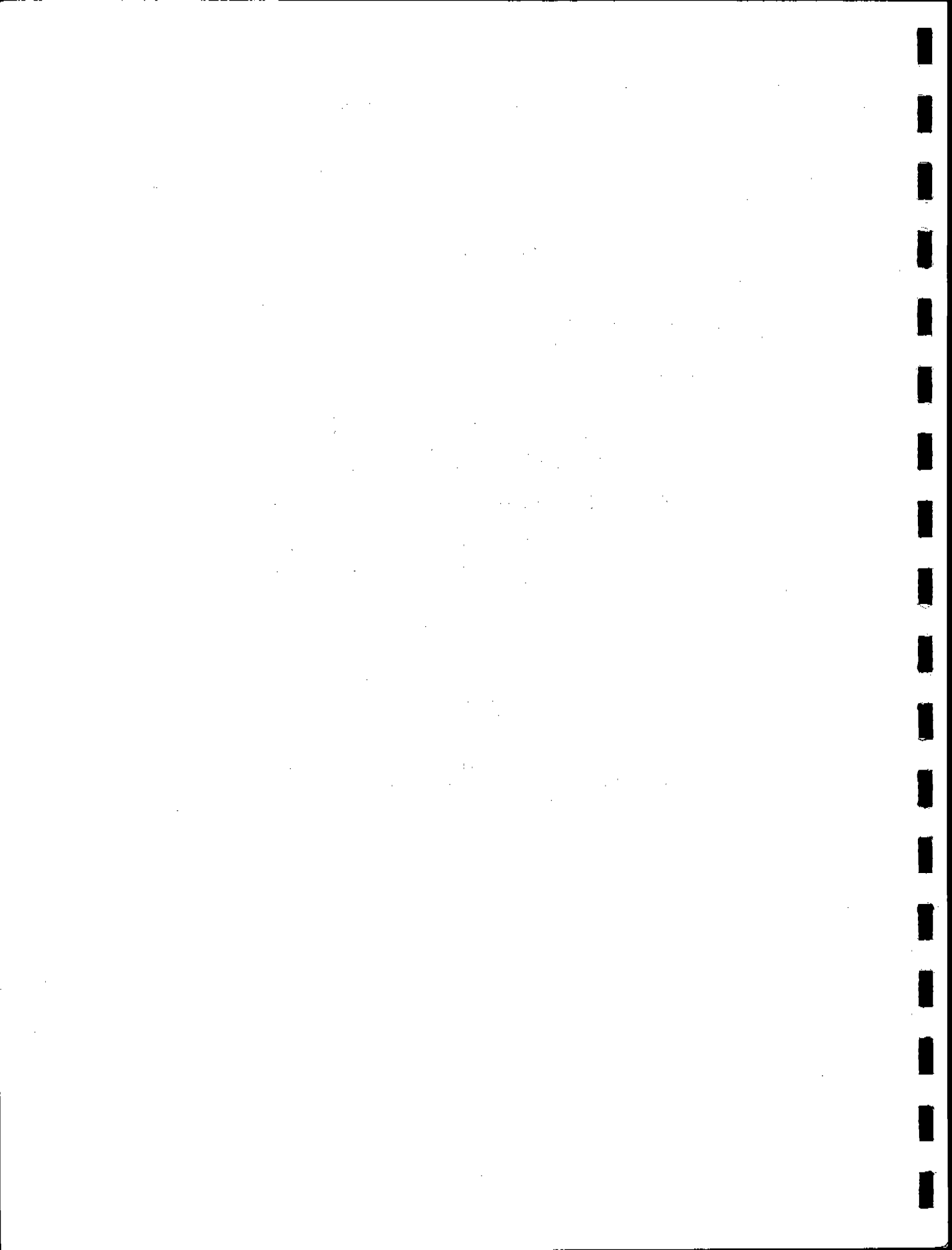
Sex like every other power needs to be harnessed or it runs wild and becomes destructive. For a long time, man knew the power of electricity. He saw it, in its unleashed form as lightning, destroy in one burning holocaust many of the things he cared about. Beginning with Franklin, man learned to control this power. Now wired into your home electricity lights your house, cooks your meals and performs many other useful services. So with sex. Controlled and in its place sex can be the basis of the happiest marriage and the supreme satisfaction of home and parenthood. Or if left to run wild, it can hurt and destroy all you hold dear. (Duvall)

A selfish approach to sex is a dead end that leads to personal and social tragedy. You can count the high cost of undisciplined sex in the number of persons with venereal disease, in the mistakes which lead to unhappy marriage, and in the messed-up lives which we see around us. You need a strong sense of your social responsibility, and the proper direction of your desires if you are to achieve a happy adult life.

SUMMARY

IT IS DESIRABLE THAT THE INSTRUCTOR HAVE ONE MAN SUMMARIZE THE DISCUSSION BY LISTING THE IMPORTANT CONCLUSIONS REACHED. THESE SHOULD INCLUDE:

1. YOUR CONTROL OF SEX IS AN IMPORTANT TEST OF YOUR MATURITY AND CHARACTER.
2. A MAN OF CHARACTER WILL RELATE SEX TO THE IMPORTANT VALUES OF LOVE, PARENTHOOD, RESPECT, AND RESPONSIBILITY TO OTHERS.
3. SEX IS MORE THAN A MERE PHYSICAL DESIRE SINCE IT HAS EMOTIONAL AND SPIRITUAL MEANING ALSO IN HUMAN EXPERIENCE.
4. ONLY IN THE PERMANENT RELATIONSHIP OF MARRIAGE CAN SEX ACHIEVE ITS FULLEST EXPRESSION AND FULFIL ITS PRIMARY PURPOSE TO CONTINUE HUMAN LIFE.
5. A POSITIVE AND HEALTHY WAY TO CONTROL SEX IS TO CHANNEL ITS ENERGY INTO MORALLY AND SOCIALLY ACCEPTABLE ACTIVITIES.



DISCUSSION SIX

THIS MAN, THIS WOMAN

MATURITY IN PREPARATION FOR MARRIAGE

OBJECTIVE

To emphasize the importance of marriage
and the need for serious preparation.

QUESTIONNAIRE

TRUE FALSE

1. Our high divorce rate could be reduced if people took the time to get to know each other well before marriage. _____
2. If two people love each other they ought to marry, regardless of any difficulties involved. _____
3. A young couple can easily live on a seaman's pay plus the family allotment. _____
4. Check the three (3) qualities you consider most desirable in a prospective mate.
_____ a) Emotional maturity _____ d) Good health _____ g) Intelligence
_____ b) Desire for family _____ e) Religion _____ h) Sex appeal
_____ c) Good housekeeper _____ f) Money _____ i) Good family
5. The ideal length for an engagement is:
_____ a) 6 months _____ b) 3 weeks _____ c) 1 year _____ d) 2 years

OUTLINE

I. INTRODUCTION

- A. Importance of preparation for marriage
 - 1. Illustration of high divorce rate
 - a. Statistics
 - b. Causes
 - c. Prevention
 - 2. Elements of sound preparation
 - a. Time
 - b. Mature thinking

II. YOUTH WANTS TO KNOW

- A. What is the meaning of love?
 - 1. The Great American Fairy Tale of love
 - a. Sentimental
 - b. Unrealistic
 - 2. True love
 - a. Qualities
 - b. Development
- B. How to choose a wife?
 - 1. List of qualities
 - 2. Evaluation
 - 3. Comparison with self
- C. What is the meaning of marriage?
 - 1. Negative: satisfaction of sexual desire only
 - 2. Positive: lasting partnership

III. THE PROBLEMS FACING SERVICE MARRIAGES

- A. Separation
- B. Finances
- C. Housing

IV. SUMMARY

STATISTICS

The figure quoted are those given by the U. S. Public Health Service. For the year 1956 there were 9.4 marriages per 1,000 population; 2.4 divorces per 1,000 population.

NEED FOR SERIOUS PREPARATION

An oriental proverb reads:

Before you go to war, pray once
Before you go to sea, pray twice
Before you go to wed, pray three times.

DISCUSSION LINES

INTRODUCTION

INSTRUCTOR BEGINS BY ASKING THE FOLLOWING QUESTION,
FIRST OF AN INDIVIDUAL, THEN OF THE GROUP.

What is the present divorce rate in the United States?

SOMEONE USUALLY CITES THE CORRECT STATISTIC: ONE
OUT OF FOUR MARRIAGES ENDS IN DIVORCE.

One out of four. Twenty-five percent of all marriages end in divorce. As high as this percentage is, it does not tell the whole story. Other couples may simply separate or live in unhappiness because they realize that divorce might add to their difficulties. This makes the percentage of failure even higher. It has been conservatively estimated that at least one out of three -- thirty-three percent -- of all marriages are unsuccessful and end in divorce, separation or unhappiness.

Dorothy Dix, the famous syndicated columnist for the love-lorn, once said, "Marriage is the greatest gamble on earth." Is she right? Is marriage a gamble? You may be inclined to agree when you look at the high divorce rate. Are not some young people entering marriage with a gambler's intention? Aren't they seeking something for nothing? When they come to marriage, thinking more of what they expect to get out of it rather than of what they expect to give to it -- thinking more of the privileges rather than the responsibilities involved -- are they not making marriage a gamble? To enter marriage ignorant of the issues and unprepared for its responsibilities is indeed "taking a chance on love."

CAUSES OF DIVORCE

Why do so many marriages fail? What are the common causes of divorce?

MOST OF THE FOLLOWING WILL BE SUGGESTED. THE INSTRUCTOR
SHOULD LIST THEM ON THE BOARD.

ADULTERY OR INFIDELITY
DRINKING
IMMATURITY
FINANCIAL DIFFICULTIES
INCOMPATIBILITY
JEALOUSY
IN-LAWS
RELIGIOUS DIFFERENCES
SEXUAL MALADJUSTMENT

These are some of the causes of divorce. How many of these problems could have been foreseen? How many could have been anticipated if

HOW LONG SHOULD TWO PEOPLE KNOW EACH OTHER

Long enough to learn all they need to know about each other. It is difficult to state a specific length of time. For one thing it will depend on how frequently they have an opportunity to be together. Marriage counsellors seem to agree that any acquaintance of less than six months is inadequate and that, generally speaking, it is better if the man and woman have known each other for at least two years. Here is an example of a courtship that was obviously too brief. A well-known radio commentator took a ride on the Elevated Train in New York. His eye was attracted by a charming young lady seated across the car from him. In a few minutes he ventured to move over and strike up a conversation with her. They found they had a lot in common to talk about. When the train reached City Hall, they left it and got married.

HOW LONG SHOULD AN ENGAGEMENT LAST

The engagement period is intended as the time for making immediate preparation for marriage. During this time the ceremony, living arrangements and other details should be considered. Sufficient time should be allowed to take care of all these matters. Accordingly it has been said that the time should be measured in months rather than in weeks. On the other hand the period should not be too long. If it is, tensions will develop or the couple may mar their love by giving in to their desire for sexual relationship.

AGE FOR MARRIAGE

It is impossible to set a hard and fast rule about the age for marriage. Marriage requires maturity; and some individuals mature more slowly than others. According to statistics it would appear that it is better if the persons are over twenty-one. Surveys show that the marriages of those in their teens fail three times as often as those who were older when they married.

the people involved had really gotten to know and understand each other before marriage?

ELICIT BRIEF COMMENT ON EACH ITEM. SOME MAY SUGGEST THAT ALL COULD HAVE BEEN ANTICIPATED.

It is possible that some of these might have arisen after marriage but in most cases they could have been detected ahead of time. The purpose of courtship and engagement is to prepare for the experience of marriage. It is not simply a time for having fun.. It is a time for serious thinking. During this period young people should ask themselves many questions: "Are we suited to each other? Are we really ready for marriage and all it involves?" Honest answers should be sought to these questions -- before marriage, not afterwards. All too often a young couple finds out too late that they really never knew each other, that they are not actually the soul-mates they imagined themselves to be.

Most of you will marry. According to figures given, ninety-three percent of you will. And many of you will take this important step within the next five years, for the average age of men when they marry is 22.7 years in this country. On the success of your marriage will depend much of your future happiness. Yet your marriage could fail! It could happen to you! If you do not want this to happen, now is the time to do something about it.

As we noted in the first discussion, you are maturing. You are able to think more seriously. Here is a matter of great concern to you. You should be thinking about it like intelligent men, not like day-dreaming boys.

What are some of the things that you should consider? In books on marriage it is noted that the three questions young people ask most frequently are: What is the meaning of love? How can I choose a mate? What is marriage anyhow?

THE GREAT AMERICAN FAIRY TALE

What is this thing called love? We talk much about love but understand little of its meaning. Dr. Abraham Stone (President of the American Association of Marriage Counselors) tells us that many times when we say, "I love," we really mean, "I desire," "I want to possess," "I get gratification from," or "I exploit." Why all this confusion about the meaning of love? Is it the fault of young people? Or is society partially to blame? All your life you have been exposed to what a leading marriage counselor calls "The Great American Fairy Tale." It is the basic theme of much of our literature, our movies and television and our popular music. We may use the titles of popular song hits to tell the story.

INFATUATION IS NOT TRUE LOVE

All that glitters is not gold; neither is every emotion really love. There is a tendency to confuse infatuation with love. There is a difference. As Dr. Henry Bowman has very well stated:

Infatuation may come suddenly but love takes time.
Infatuation can be based on one or two traits (usually including sex appeal) whereas love is based on many traits.
In infatuation the person is in "love" with love, whereas in real love, the person is in love with another person.
In infatuation the other person is thought of as a separate entity and employed for self-gratification. In real love there is a feeling of identity with the other person.
Infatuation produces feelings of insecurity and wishful thinking whereas love produces a sense of security.
In infatuation you suffer loss of ambition, appetite, etc., whereas in love you work and plan to please the other person.
The physical element is much more important in infatuation than in love.
Infatuation may change quickly but love lasts.

TRUE LOVE

1. FULTON J. SHEEN writes that there are three causes of love: goodness, knowledge and similarity.
2. The same writer remarks that love is expressed in two words: "you" and "always." You, because love centers on one person; always, because love is a lasting thing. A man does not say to his beloved: "I will love you for two years."

It begins with:

<u>Empty Arms:</u>	All alone. No one to love and no one to love you.
<u>Some Enchanted Evening:</u>	You look across a crowded room, "It is she", the mate fate had you created for.
<u>That Old Black Magic:</u>	Has you in it's spell as round and round you go, down and down you go. You're "All Shook Up" for you're in love.
<u>I Want To Get Married:</u>	"I want to get married, I want to get hitched," and the sooner the better. As in all fairy tales you'll live happily ever after.
<u>Because Of You:</u>	"My life is now worth while."

What is wrong with this picture of love?

ANSWERS: ALL TEA AND ROSES, PEACHES AND CREAM -- ITS NOT REALISTIC.

It is an unrealistic picture of love. Its focus is on the romantic, sentimental and emotional aspects of love. These are not unimportant but to make them all-important is to miss the real meaning of love.

TRUE LOVE

What are the ingredients of true love? What is the kind of love a man and woman need to build a life together? What qualities should people have when they are in love?

RESPONSES WILL INCLUDE: UNDERSTANDING, RESPECT, PATIENCE, SHARING, TRUST, HONESTY, LOYALTY, FIDELITY OR FAITHFULNESS, WILLINGNESS TO SACRIFICE, ETC.

Are these the kind of qualities you acquire over-night? Do they happen by accident?

RESPONSES: NO, YOU HAVE TO WORK FOR THEM, DISCUSS WITH GROUP THE IMPORTANCE OF TRAINING IN EACH OF THESE QUALITIES. REFERENCE MAY BE MADE TO THE EARLIER DISCUSSIONS.

Actually these are qualities of character you have been developing all your life. These are the things that make you the kind of person you are. The person you are has a lot to do with your ability to love maturely. For we do not fall in love so much as we grow into love on the basis of a lifetime experience of learning to love.

We begin as infants very much in love with ourselves.

DRAW SMALL CIRCLE ON BOARD AND AN "S" INSIDE. THE GROWTH OF LOVE CAN BE DIAGRAMED AS FOLLOWS:

SELF-CENTERED LOVE

Kolso sings in the Mikado:

"I do adore that girl with passion tender,
But I adore myself with passion tenderer still."

MATURITY AND MARRIAGE

In her book, Don't Grow Old - Grow up, Dorothy Carnegie stresses the need for maturity in marriage. The heading that she applies to one section sums up her ideas rather vividly. It reads: "Marriage is for Grownups."

Family

Friends

Opposite Sex

Special Girl

5

1. SELF: On the first stage of love you are the main attraction and the star of the show. The spotlight is on you. Love is demand. You receive as your parents give you the affection and attention you need. As you grow up you discover you are not the center of the universe, for other people exist and you must learn to give as well as receive. You begin to take other people into consideration and respond to them with love and affection.
2. FAMILY: In the "give and take" of the family circle you learn to love the other members.
3. FRIENDS: As your circle of acquaintances widens, you form close relationships outside your family.
4. OPPOSITE SEX: In the teens you begin to appreciate the opposite sex. This is a time of general interest in girls which is a preparation for the choice of a future wife.
5. THE SPECIAL GIRL: You become particularly interested in one girl who will share your life and help you build a home and family of your own.

The tragic fact is that some people remain pretty much wrapped up in themselves. They are like the girl who came in from a date and told her family: "He's terrific! I'm in love! He spent twenty dollars on me tonight!" Who was it that she really loved?

THE GROUP MAY REPLY THAT SHE LOVED MONEY. IT SHOULD BE LED TO RECOGNIZE THAT SHE REALLY LOVED HERSELF. WHATEVER REGARD SHE HAD FOR HIM CAME FROM THE FACT THAT HE SPENT TWENTY DOLLARS.

If a person like this -- basically self-centered -- enters marriage, a relation which calls for both "give and take", he is headed for trouble. Love to this person is a one-way street for incoming traffic only. Real love is a two-way street with incoming and out-going traffic. It is giving as well as receiving. It requires the kind of maturity that is more concerned with giving satisfaction to others than in receiving satisfaction for oneself. A basic test of your maturity is your ability to love unselfishly. As you face marriage ask yourself, "Am I ready to love one woman unreservedly for life?" For marriage is a relationship which should be entered "without reservations." It demands lifetime commitment.

CHOOSING A WIFE

The Italians have a proverb: "In buying houses and taking a wife, shut your eyes and commend yourself to God." We might admire the piety of the second part of this advice but we would question the soundness of the first part. A sensible man would not buy a house with his eyes closed; neither should an intelligent man choose a wife without long and serious consideration.

THE GIRL I MARRY

If you plan to live with a girl for a lifetime she will need much more enduring qualities than a pretty face. All the songs emphasize the physical charms of face and figure but marriage is more than a physical union. It is a relation that calls for the highest qualities of personality and character. What are some things to look for in a prospective mate? What qualities do you want in the girl you choose to be your wife and the mother of your children?

ELICIT RESPONSES FROM GROUP. THE FOLLOWING MATERIAL MAY BE USED TO DEVELOP THIS SECTION.

A survey of 100 teenagers by the Gilbert Youth Research Co. asked girls to rate boys and boys to rate girls on the following traits.

How Girls Rate Boys	How Boys Rate Girls
1. Personality	Personality
2. Reputation	Good looks
3. Companionship	Companionship
4. Education	Reputation
5. Good family	Brains
6. Similar background	Education
7. Good looks	Good family
8. Brains	Similar background
9. Money	Money

Over 15,000 teenagers were asked, "What do you think are the most important traits for your future mate to have?" The answers with percentages of replies follows:

Physical and mental fitness	(56%)
Desire for normal family life with children	(54%)
Dependability and trustworthiness	(44%)
Compatible interests	(41%)
Good personal appearance and manner	(38%)
Pleasant disposition and sense of humor	(38%)

As you look at these qualities and traits you think the girl you marry ought to have, ask yourself: "What kind of prospective mate will I be?" Why is it just as important that you be the right kind of man to marry as it is for you to choose the right kind of girl?

RESPONSE WILL GENERALLY BE "IT TAKES TWO TO MAKE A MATCH."
IT IS JUST AS IMPORTANT TO BE THE RIGHT PERSON AS IT IS
TO CHOOSE THE RIGHT PERSON TO MARRY.

What any two people get out of marriage depends upon what they bring to marriage. It used to be a custom for a girl to bring a dowry to marriage. We no longer have the custom but in a very real sense each partner brings a dowry to marriage. They bring values, attitudes, habits

DIGNITY OF MARRIAGE

That men hold marriage in reverence is shown by the fact that all religions attach spiritual significance to it. In Christian, Jewish and pagan practice marriage vows are exchanged with solemn ceremony.

HAPPINESS IN MARRIAGE

Henry Ford was interviewed on his eightieth birthday. One of the news-men asked him which of his many accomplishments had given him the greatest sense of satisfaction. Here are some of his accomplishments; he had become one of this country's richest men; he had pioneered in the automotive field; he had developed the assembly line and mass-production techniques; he had helped raise living standards.

What was his answer?

With a smile Mr. Ford replied:

"Raising a family. The happiest hours of my life have been those I spent with my family."

of living and emotional response-patterns which will help determine the success or failure of their marriage.

A successful marriage doesn't just happen like an accident. It is the achievement of two people working together. Marriage continues, with a new challenge, the course of life the two partners have already lived. Strength of personal character, therefore, is the solid foundation for success in marriage, as in any other venture of life.

THE NATURE OF MARRIAGE

What is marriage for, anyhow? Is it intended chiefly for the satisfaction of sexual desires?

NO. THIS WILL BE RECOGNIZED AT ONCE. DISCUSSION SHOULD THEN LEAD TO A RECOGNITION OF THE IDEA THAT IT IS A LASTING PARTNERSHIP BETWEEN A MAN AND A WOMAN TO ESTABLISH A HOME AND A FAMILY.

What will happen if two people marry only for the sake of physical pleasure?

THE MARRIAGE WILL USUALLY BREAK UP. THE GROUP WILL OFTEN USE THE EXPRESSION: WHEN THE NOVELTY IS GONE.

If a couple marries only with this idea in mind, why should they struggle with the difficulties that are bound to arise in married life? On the other hand if their ideal is higher, if they look upon marriage as an enduring partnership to establish a home and family, then there is a reason for staying together and working together despite all problems and trials.

It is important then that you have high ideals about marriage. It is also good to remind yourself of those ideals frequently so that they are not lost. Today people often speak and write about marriage lightly. You must be careful so that you do not adopt the same attitude in your thinking.

SERVICE MARRIAGES

A standard Navy phrase is "Service-connected" used often to identify the cause of a disability or injury. The question is asked, "Is it service-connected? Some problems faced by Navy men who marry are service-connected. They grow out of the fact that the man is in the Navy. What are some of these problems?

ELICIT ANSWERS: SEPARATION, MONEY, HOUSING, MOVING, ETC.

Separation throws a strain on any marriage. A man and woman marry because they want to live together. In service life, of necessity, there

NOTE TO THE INSTRUCTOR

The following information is cited as a handy reference. If an earlier talk has been given to the recruits on the economic aspects of marriage, it is unnecessary to repeat it at this time.

PAY AND ALLOWANCES -- E-3 (Married, no children, less than 2 years service)

BASIC PAY	99.37	DEDUCTIONS	
BAQ	51.30	Withholding Tax ...	7.60
COMMUTED RATIONS	33.00	Social Security ...	2.24
	<u>183.67</u>		<u>9.84</u>
LESS DEDUCTIONS	9.84		
TOTAL	<u>173.83</u>		

HOUSING

Most recruits have no realization of the housing shortage that exists in many places nor of the rents that must be paid. The instructor might use a local newspaper's FOR RENT column to illustrate the prices that are asked for modest apartments.

COST OF LIVING

The American Red Cross issues suggested budgets monthly. The instructor might find it helpful to consult these. Despite the fact that substantial savings are effected by buying in Commissary Stores and Exchanges, recruits are inclined to overestimate them.

TRANSPORTATION

To be eligible for transportation of household effects and dependents a man must be at least an E-4 with a minimum of four years service.

FURTHER INFORMATION

The instructor is referred to NAVPERS 15885-A, Rights and Benefits of Navymen and Their Dependents.

are times when husband and wife are parted by the demands of the service. Such times of separation with the loneliness that follows are a searching test of the loyalty and trust both husband and wife have in each other. Strong character is needed if faithfulness to each other is to be maintained.

It is not true that "Two can live as cheap as one." Financial difficulty is one of the most common causes of trouble in the home. In the Navy, right now, your pay is small. The cost of living is high. A seaman's pay plus allowances is not enough for a young couple to live on.

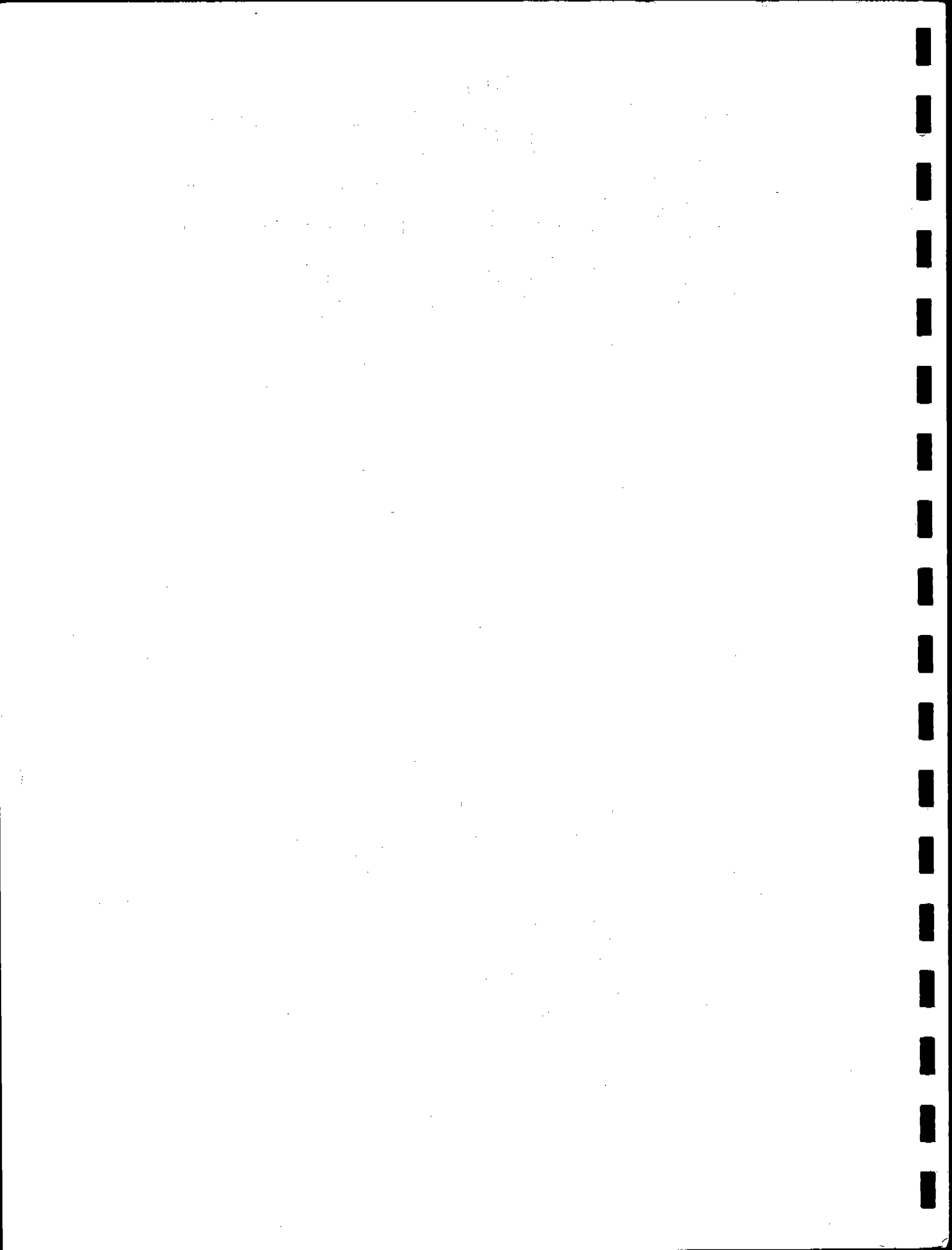
HERE THE INSTRUCTOR SHOULD ASK HOW MUCH THIS AMOUNTS TO. IF NO ONE IS ABLE TO ANSWER CORRECTLY, HE SHOULD WRITE IT ON THE BOARD. THEN HE SHOULD HAVE INDIVIDUALS GIVE THEIR IDEAS ON HOW MUCH IS NEEDED FOR RENT, FOOD AND OTHER ITEMS IN A NORMAL BUDGET. THE RECRUITS WILL GIVE SOME FIGURES THAT ARE UNREALISTICALLY LOW.

Sometimes a young wife is willing to work. This, of course, would help but it may be difficult for her to find a job or she might become sick. Then the bills would mount and hardship would follow. Sometimes, too, a young couple may think that it would be an adventure to try to get along on the proverbial shoe-string. They are willing to make sacrifices. This may sound noble but too much hardship can put strain on a marriage and cause it to fail.

This should not be taken to mean that successful marriage is impossible for a man in the Navy. It may suggest that it would be better for a man to wait until he is rated before he marries. Then he will have a better income and be eligible for more privileges.

MARRIAGE A JOURNEY

"They lived happily ever after," so goes the story book. Marriage is the end and they have arrived. But in real life, marriage is just the beginning of a new life together. One marriage counselor calls it a journey. Two people unite their lives in marriage to begin a new life together. In their new life they will encounter obstacles, run into problems and face difficulties. When they are mature enough to know what they want and where they are going they work out their problems. They make marriage work because they work at it. The deep satisfactions and the lasting joys of marriage and family life come not to those who wait but to those who work for them together. For real happiness is not found in marriage but is created through the love, loyalty and sacrifice of a mature man and a mature woman.



SUMMARY

THE INSTRUCTOR SHOULD HAVE ONE INDIVIDUAL SUMMARIZE THE CONCLUSIONS REACHED. THESE SHOULD INCLUDE:

1. PROPER PREPARATION BEFORE MARRIAGE INCREASES CHANCES OF SUCCESS.
2. TRUE LOVE IS UNSELFISH; IT MEANS "GIVING" MORE THAN "RECEIVING."
3. IT IS IMPORTANT TO FIND THE RIGHT GIRL.
4. IT IS IMPORTANT TO BE PREPARED YOURSELF.
5. BOTH PARTNERS MUST WORK TO MAKE MARRAIGE SUCCESSFUL.

